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THE
GREENFIELD PAPYRUS
IN THE
BRITISH MUSEUM.



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THE
GREENFIELD PAPYRUS

IN THE
BRITISH MUSEUM.

THE FUNERARY PAPYRUS OF PRINCESS NESITANEBTĀSHRU, DAUGHTER OF
PAINETCHEM II AND NESI-KHENSU, AND PRIESTESS OF
ĀMEN-RĀ AT THEBES, ABOUT B.C. 970.

*REPRODUCED IN COLLOTYPE FACSIMILE, WITH
INTRODUCTION AND DESCRIPTION*

BY

E. A. WALLIS BUDGE, M.A., LITT.D.,

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES IN THE BRITISH MUSEUM.

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PREFACE.


THE present Volume contains a complete half-scale facsimile of the Greenfield Papyrus in the British Museum, and a full description of its contents.

This papyrus was one of a number of funerary papyri that were found between 1871 and 1881 in the tomb at Dêr al-Baḥarî which served as a hiding place for the mummies of the kings and priest-kings who reigned from about 1550 B.C. to 950 B.C., and it was presented in May, 1910, to the Trustees of the British Museum by Mrs. Mary Greenfield, by whose husband it had been acquired. This splendid gift is of unique importance, for it is the longest of all the papyri of the Theban Recension of the *Book of the Dead*, and it contains more Chapters, Hymns, Litanies, Adorations, and "Homages" to the gods than any other papyrus known. When unrolled it was found to be nearly 123 feet long, and 1 foot 6½ inches high. In order to make it available for study, and to save it from injury, it has been divided into ninety-six sections, which have been mounted on cardboard under glass, and bear the numbers 10554, 1-96.

The papyrus was written for or by Princess Nesitanebtâshru, priestess of Âmen-Râ at Thebes, of Mut of Âshru, of Nekhebet of Eileithyiaspolis, of Osiris of Abydos, and of the triad Menu, Isis, and Horus of Panopolis, and the last of the great priestesses of the famous College of Âmen-Râ, the King of the gods, at Thebes. She was born at Thebes, probably within the precincts of the temple of Âmen-Râ, early in the tenth century before Christ, and she died apparently before 940 B.C. She was the daughter of the last great priest-king Painetchem II by his first wife Nesi-Khensu, the great priestess, whose religious authority extended from Northern Nubia to the Delta, and who had the right, through her grandfather, to the title "Prince of Kesh," *i.e.*, Viceroy of the Egyptian Sûdân.

The Papyrus of Nesitanebtâshru contains eighty-seven Chapters of the Theban Recension of the *Book of the Dead*, not reckoning duplicates bearing different titles, and a long series of Hymns, Litanies, etc., to Râ, Râ-Harmakhis, Osiris, Thoth, and other gods. All these are written in well-formed, clear, hieratic characters, and textual mistakes are remarkably few. The columns of

writing vary in height and width, and most of the Chapters are accompanied by fairly faithful transcripts in black outline of the Vignettes found in the older painted papyri. Many of the Vignettes fill the whole height of the papyrus, but whether large or small, each is drawn in firm, bold lines with an accuracy of detail, and a delicacy of touch which command the highest praise. As the age of the papyrus is known within twenty years, its value as an authority on the writing and language, and the art and religion of the Egyptians of Upper Egypt under the New Empire, is unrivalled.

The care displayed in the writing and in the execution of the Vignettes, and the generous spaces between the Chapters, and in the larger Vignettes, suggest that the copyist was no hireling who covered so many feet of papyrus with text and Vignettes as quickly as possible, but a careful scribe to whom the work was a labour of love. The selection of the Chapters from the *Book of the Dead*, and the treatment of some of the Vignettes further suggest that the copyist was a member of the College of Āmen, and may even have been Nesitanebtāshru herself. In the list of her titles, which is found in several places in her papyrus, she is called the *bakā*, , of the rolls, or manuscripts, of Āmen-Rā, the "King of the gods," and "singer of the liturgy of Mut, the Lady of Āshru."* What the duties of these offices were exactly is not known, but it is clear that the performance of them involved a knowledge of the contents of the "divine books" of Āmen-Rā, and she must have taken part in arranging the musical portion of the service of Āmen-Rā and Mut at Karnak. Now the latter half of the Papyrus of Nesitanebtāshru contains a large selection of Hymns, Litanies, etc., which are not known to exist in any other papyrus, and it is not unreasonable to conclude that she was the *bakā*, i.e., "worker," or "author," of them. We may assume, also, that a great many of the sections of the liturgies which she sang at dawn, at sunrise, and at sunset, and the Hymns which she sang monthly on the day of the new moon, and during the great festivals at Karnak, were composed by herself.

Finally, the contents of the papyrus are exceedingly valuable for the study of the Egyptian Religion under the New Empire, for they illustrate the manner in which an educated priestess on the foundation of Āmen-Rā succeeded in adapting her belief in Osiris, the great national Ancestor-god, to suit the demands for supremacy in Heaven, Earth, and the Other World which were made by the brotherhood of Āmen-Rā on behalf of their god. The selection of Chapters from the *Book of the Dead* was made with great skill, for by means of them Nesitanebtāshru admitted her acceptance of the indigenous cults of the old gods of Busiris, Heliopolis, Memphis, Herakleopolis,

* The name Nesi-ta-nebt-Āshru means, "she who belongs to the Lady of Āshru," i.e., the goddess Mut.

Panopolis, Abydos, Thebes, and Syene, and of the doctrine of the interchangeability of the attributes of all the gods. Thus Âmen-Râ and Osiris became to Nesitanebtâshru not rivals, but an aspect, or phase, each of the other, and so she was able to believe that the "hidden" creative power which was materialized in Âmen was only another form of the power of new birth and resurrection which were typified by Osiris. Of this belief her papyrus is the symbol. It is clear that she attached less importance to magical Chapters and the use of amulets than her ancestors, but the fact that she inserted two copies of the "Negative Confession" in her papyrus, one written in hieratic and the other in hieroglyphic characters, proves that she was not free from the ancient superstitious belief of the country, which regarded a papyrus with religious texts written upon it in hieroglyphs as the greatest and most powerful of all amulets.

Whilst this edition of the Papyrus of Nesitanebtâshru was in course of preparation, Professor E. Naville published the first part of his *Papyrus Funéraires de la XXI^e Dynastie*, which contains photographic reproductions of the Papyrus of Maâtkarâ, the wife of Painetchem I, and the Papyrus of Nesi-Khensu; the Papyrus of Maâtkarâ is written in hieroglyphs, and the Papyrus of Nesi-Khensu in hieratic. Both codices belong to the period in which the Papyrus of Nesitanebtâshru was written, and both illustrate the period of transition in the history of the Theban Recension of the *Book of the Dead*, which culminated with the production of this splendid papyrus. The material thus made available is invaluable, not only for the literary history of the *Book of the Dead*, but for the light which it throws on the religious beliefs of the period, and on the language in which they are formulated.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.

August 31st, 1912.

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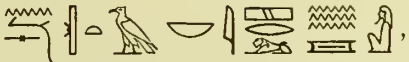
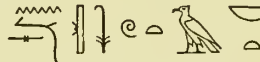
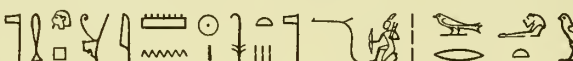

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INTRODUCTION.

NESITANEBTÀSHRU, THE DAUGHTER OF PAINETCHEM II
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
































































































NESITANEBTĀSHRU, , or Nessu-ta-nebt-āshru, , was the daughter of Painetchem (II), high priest of Āmen-Rā, the King of the gods, commander-in-chief of the Army, chief, supreme “, and of his niece Nesi-Khensu, , the chief of the secluded women of Āmen.” Painetchem II was the fourth¹ of the priest-kings who formed the Theban portion of the XXIst dynasty, and he was a contemporary of Āmen-em-āpt, King of Tanis. During his comparatively short reign the robberies of the royal tombs, and the destruction of the mummies of the great kings of Egypt, which had begun under the last kings of the XXIst dynasty, continued, it would seem without check, and the high priest of Āmen made great exertions to preserve the mummies of the most important kings. Thus he caused the mummies of Rameses I and Rameses II to be brought out of the tomb of Seti I in which they had been hidden, and, together with the mummy of Seti, they were removed to the tomb of Queen I-en-Ĥāpi, in the sixteenth year of the reign of Sa-Āmen, King of Tanis,² probably in the second quarter of the tenth century before Christ. In the same year, many days before the removal of the mummies, Painetchem died, and three days after the work was carried out, he was buried in the hollow in the hill of Dêr al-Baḥarî, or tomb wherein the mummy of Āmen-ḥetep I had been deposited, and the place was sealed and dated.

Nesi-Khensu, the mother of Nesitanebtâshru, was the daughter of the lady Tahenta-henu-Teḥuti, , and of Nesibanebtet, , the son of the priest-king Men-kheper-Râ.³ It is not quite clear why Nesi-Khensu was such an important personage

¹ The first was Her-Heru, the second Painetchem I, and the third Men-kheper-Rā.

² See Maspero, *Momies Royales*, p. 523.

³ Maspero, *op. cit.*, p. 712.

at Thebes, but there is no doubt that she enjoyed an ecclesiastical authority and wielded a power in that city which was little less than that possessed by the "Morning Star Priestess," , *i.e.*, the high priestess of Āmen-Rā. She is never called "royal wife," or "queen," , and her name is never written in a cartouche. Her position in the palace is indicated by the title "chief of the noble women,"   , which, according to Prof. Naville, means the chief of the women of inferior rank who lived in the royal ḥarīm.¹ Among the other titles of Nesi-Khensu is one of considerable interest, namely, "Royal Son of Kesh, governor of the Lands of the South,"                                                                                             

1. 1. First head-woman of the secluded women of Āmen-Rā, the King of the gods.
2. Chief lady of the Temple of Khensu-em-Uast, Nefer-ḥetep.
3. Priestess of Āmen-Rā, Lord of Āarut.
4. Priestess of Nekhebet the White, of Nekhen.
5. Priestess of Osiris, Horus, and Isis in Abydos.
6. Priestess of Hathor, Lady of Cusae.
7. Divine Mother of Khensu-pa-khart.
8. Chief woman of Āmen-Rā, the King of the gods.
9. Chief of the noble women.⁴

¹ *Papyrus Funéraires*, Paris, 1912.

² Edwards, *Recueil*, IV, 1883, pp. 80-82.

³ *Op. cit.*, p. 578.

4



Portrait of Painetchem II,
the Father of Nesitanebtâshru.
(Drawn from Daressy, *Catalogue*, Pl. XLIV.)







Portrait of Nesi-Khensu,
the Mother of Nesitanebtâshru.
(Drawn from Daressy, *Catalogue*, Pl. XLV.)




Portrait of Princess Nesitanebtâshru.
(Drawn from a photograph of her Mummy, published by Prof. Maspero,
Mummies Royales, Pl. XX.)

- II. 1. First head-woman of the secluded women of Āmen-Rā, the King of the gods.
2. Chief Lady of the Temple of Mut, the great Lady, the Lady of Āshru.
3. Priestess of Mut, the great Lady, the Lady of Āshru.
4. Priestess of Ān-her-Shu, the son of Rā.
5. Priestess of Menu, and Horus, and Isis in Āapu.
6. Priestess of Horus, the Lord of Ṭuf.
7. Divine Mother of Khensu-pa-kharṭ.
8. Chief woman of Āmen-Rā, the King of the gods.
9. Chief of the noble women.¹

In the copy of the *Book of the Dead* which was written for Nesi-Khensu,² she is described as a priestess of Hathor of Āḫana, , a place which was probably situated between Latopolis (Esnā) and Tophium; and she was also a priestess of the goddess Nebt-Ḥetepuit, , of the town of Serṭu, . As already stated, she was a priestess of the god Khnemu, the god of the First Cataract,³ and of Ṭeṭu, or Ṭaṭṭu, which is written . Thus it is clear that the ecclesiastical authority of Nesi-Khensu extended from the First Cataract to the North of the Delta. Details of her life are wanting, for the memorials known of her merely recite the titles of her offices. She died in the fifth year of a king who is apparently Pasebkhānut II of Tanis, *i.e.*, about B.C. 950, and was buried in her husband's tomb, which had been originally that of Āmen-ḥetep I. Among the officials who superintended her burial were some who had been present at the burial of her husband.⁴ Nesi-Khensu's mummy was found at Dêr al-Baḥarî, in a coffin⁵ which had originally belonged to Princess Āstemkhebit⁶ (No. 61030), and when it arrived at Cairo it was numbered 5208. The first wrapping was decorated with a large figure of Osiris, and on it was "Osiris, the chief directress of the secluded women of Āmen, Nesi-Khensu." The mummy had not been violated by the native antiquity dealers, and when the bandages were removed



² Ed. Naville, Plate XIV, 14.

³ , Naville, *op. cit.*, Pl. XXII, 11.

⁴ See Maspero, *op. cit.*, p. 520, and *Aeg. Zeit.*, 1882, p. 134.

⁵ See *Aeg. Zeit.*, 1883, p. 70, and Maspero, *op. cit.*, p. 578.

⁶ See the description in Daressy, *Catalogue Général (Cercueils des Cachettes Royales)*, pp. 110 ff.



Scene from the Inside of a Coffin of Nesi-Khensu in the Egyptian Museum, Cairo.
(Drawn from Daressy, *Catalogue*, Pl. XLIX.)

the body was found to be in a very good state of preservation, the eyes and the mouth being covered with the skin of an onion, which closely followed the contour of those features.

Among the numerous objects which formed the funerary equipment of Nesi-Khensu are several of considerable interest, and among these may be noted the following:—1. Her *Book of the Dead*, the greater part of which is written in hieratic, and which contains Chapters I, II (*bis*), IV, V, VI, X, XVII, XXXI, XXXVIII_B, XLI, LV, LXIII_B, LXV, LXXVII, LXXXIA, LXXXII, LXXXIII, LXXXIV, LXXXV, LXXXVI, XCVI, XCVII, XCVIII, XCIX, C, CII, CIII, CIV, CV, CVII, CIX, CX (Vignette), CXI, CXII, CXIII, CXXV (Introduction), CXXXVIA (twice), CLIIIA, CLIIIB. This has been published in facsimile by Prof. Naville.¹ 2. Her set of Canopic jars, in fine alabaster, with covers made of the wood of the sycamore fig which are engraved with her name and title of chief directress of the secluded women of Amen.² 3. Her wooden stele, engraved with her name and titles, including that of "Royal Son of Kesh," *i.e.*, Viceroy of Nubia.³ 4. Her *ushabti* figures, in brilliant blue glazed *faïence*, some with a copy of the VIth Chapter of the *Book of the Dead*, and some without.⁴ 5. Her blue glazed *faïence* unguent vases, with her name and chief title written upon them.⁵ Far more important than these, however, is the papyrus in the Egyptian Museum in Cairo which is inscribed with a remarkable text containing what is practically a contract between the god Amen-Rā and Nesi-Khensu.⁶ The text opens with a summary of the titles which were applied to Amen-Rā at that time in Thebes, and they show that the Thebans believed him to be the great, one god. To them he was the "holy god, the Lord of "all the gods, the Lord of the throne of Egypt, the Prince "of the Āpt, the sacred soul who came into being in the

¹ *Papyrus Funéraires de la XXI^e Dynastie*, Paris, 1912, Plates XI ff.


² Described in the *Recueil*, Vol. IV, p. 80.

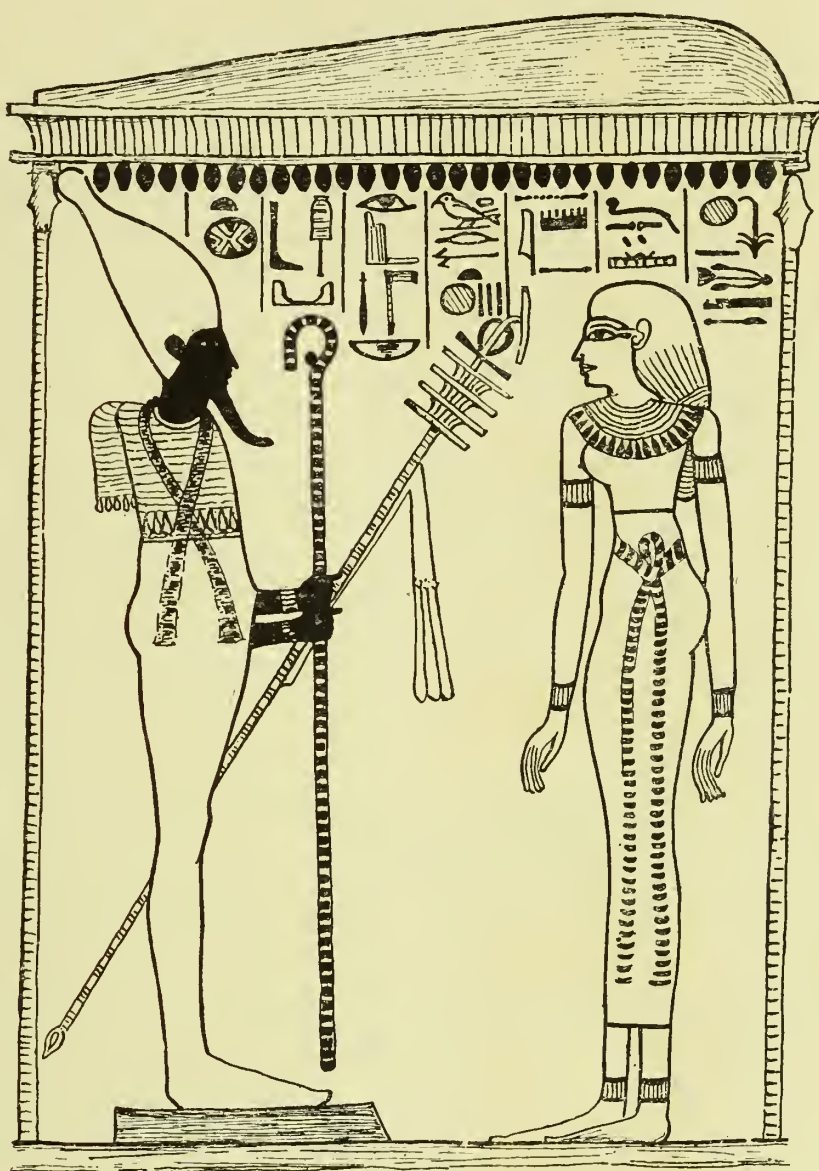
³ *Ibid.*, p. 82.

⁴ There are three in the British Museum, Nos. 24397, 24399, 30403.

⁵ See the two fine examples in the British Museum, Nos. 13152 and 17402.

⁶ For a transcript of the text and a French translation see Maspero, *op. cit.*, pp. 594 ff.

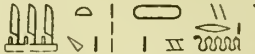
"beginning, the great god who liveth by truth, the being in whom every god existeth, the One
 "of One (or the Only One), , the creator of the things which came into being when
 "the earth took form in the beginning, whose births are hidden, whose forms are manifold,
 "whose growth cannot be known, whose decrees are beneficent and gracious, and they fail not
 "until they have effected their pur-
 "pose, who multiplieth the years of
 "those who are favoured by him,
 "and giveth them long life, who
 "protecteth graciously him that
 "setteth him in his heart. He,
 "Amen-Rā, is the maker of eternity
 "and everlastingness, he is the
 "King of the South and of the
 "North, the King of the gods, the
 "Lord of heaven, and of the earth,
 "and of the waters, and of the
 "mountains, with whose coming
 "into being the earth sprang into
 "existence, the mighty one who
 "is the greatest of all the divine
 "company." Following the titles
 of Amen-Rā is a series of para-
 graphs, each of which is put into
 the mouth of Amen-Rā, the King
 of the gods, and in these the god
 agrees to perform certain things,
 and to bestow upon her certain
 benefits, because she had not done
 anything harmful to her husband
 Painetchem. She had neither at-
 tempted to murder him herself, nor
 had she permitted anyone else to
 make an attack upon his life. She
 had not attempted to shorten his
 days by the use of magical spells
 or ceremonies, and she had not
 invoked the help of any malevolent
 god or goddess, or any hostile spirit, male or female, to do him harm. She had done everything
 in her power to benefit her husband and his wives, and their children, and his brethren, and her
 own children by him. In return for her good deeds, and as a reward for her pious life, Amen-Rā

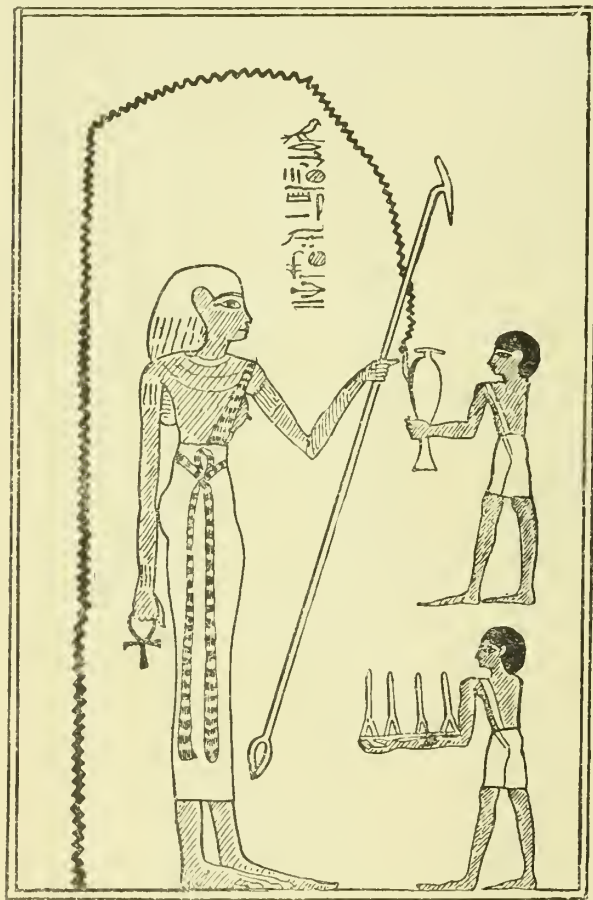


Nesi-Khensu standing before Osiris.

(Drawn from her Papyrus, ed. Naville, Pl. XI.)

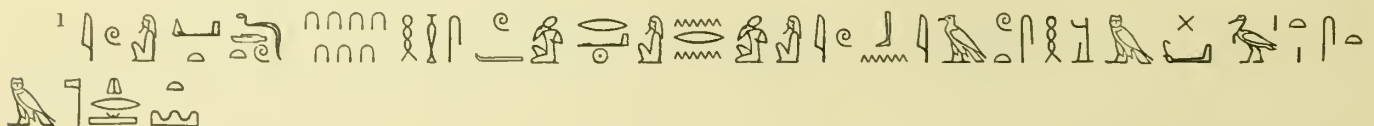
decrees that Nesi-Khensu shall be divine in the Other World, that she shall drink water in Âmenti, and that she shall partake of all the offerings which are made in Khert-Neter. The god also promises:—1. To deify her soul and her body in Khert-Neter, and to make them equal in rank and power to those of any other god or goddess in that region. 2. To give to her meat and drink such as are given to any other god or goddess, and to prevent her from suffering any of the annoyances that befall souls in Khert-Neter, and to secure for her the power to enter in and to go forth from the Other World at will. 3. To make her heart to enjoy happiness with her soul, to prevent her heart from being cast away from her soul, and her soul from her heart, and

her heart from her body. 4. To bestow upon her all the happiness which a soul could possibly enjoy in the Other World. 5. To cause someone to sing for her the Seventy Songs of Râ in his name so that her soul may not suffer destruction in Khert-Neter.¹ 6. To transmit to her all the benefit which results from the utterance of wishes for her good by people upon earth, and to protect her from the evil effects of any imprecations upon her by ill-disposed persons in this world. 7. To transmit, if necessary, offerings for her to Sekhet-Âaru , or the Elysian Fields, and to provide an estate for her in this region; this estate was never to be taken away from her, and her offerings were never to suffer diminution. These extracts show that the priests of Âmen-Râ ascribed to their god all the powers which the Egyptians had been accustomed to ascribe to Osiris, and that their aim was to make Âmen-Râ the judge of the dead and lord of Âmenti, and of all the regions of the Other World, just as they had made him the King of the gods of earth and sky.

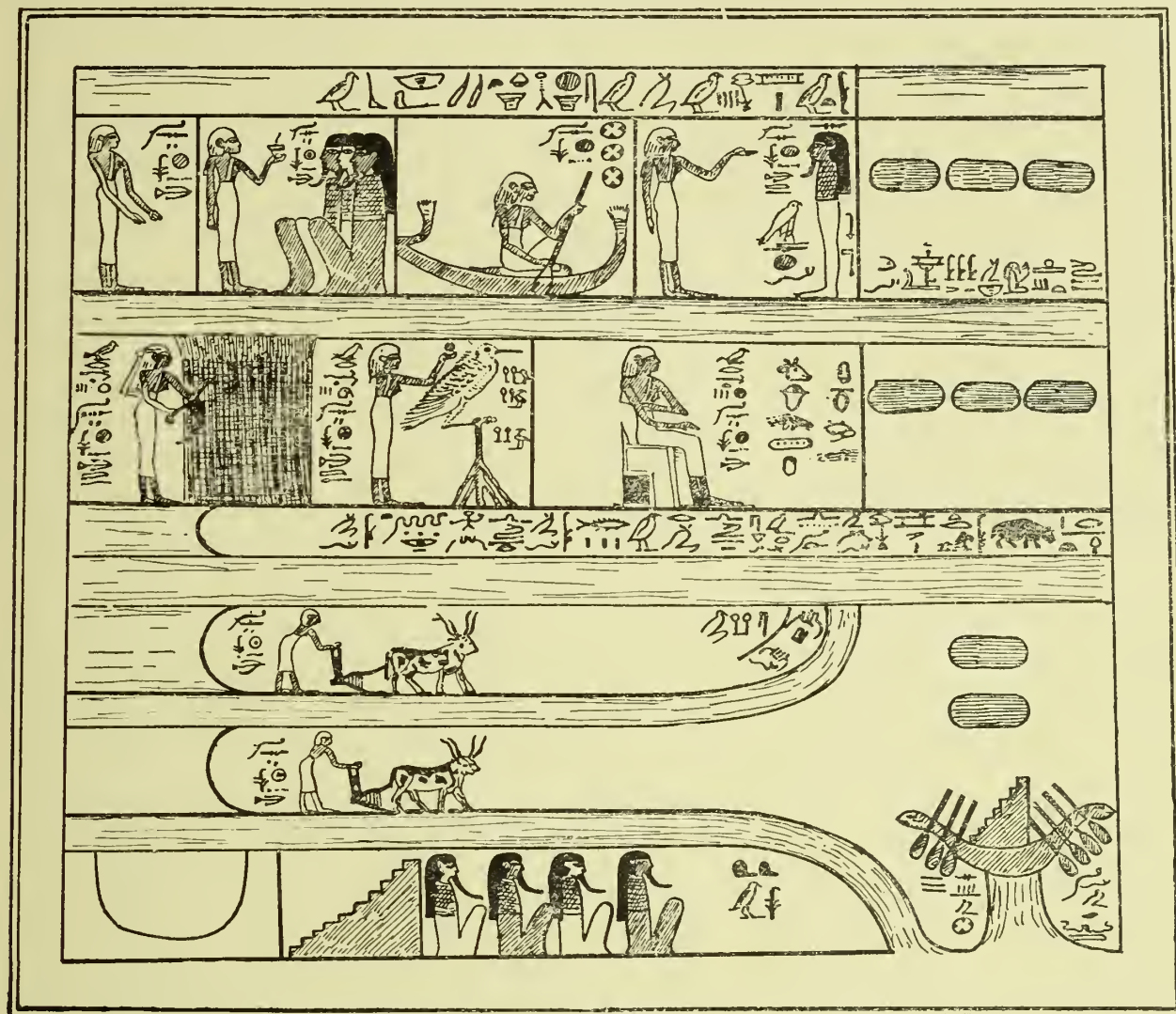


Nesi-Khensu Receiving a Libation and Offerings.
(Drawn from her Papyrus, ed. Naville, Pl. XXX.)

are written in hieratic on two wooden tablets, or boards. One tablet was acquired at Luxor in 1878 by Rogers Bey, British Vice-Consul in Cairo, and passed into the possession of the Museum of the Louvre in 1880; a hieroglyphic transcript of the text, with a French rendering and

¹ 

explanatory remarks, was published by Prof. Maspero in 1880.¹ The other was purchased at Luxor in 1874 by the Duke of Hamilton, but subsequently it became the property of Mr. A. MacCullum, and was eventually purchased by the Trustees of the British Museum in 1886. It was exhibited at the Society of Biblical Archaeology in 1883, and formed the subject of some remarks by Dr. Birch




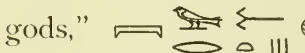



Nesi-Khensu Ploughing and Reaping in the Elysian Fields.

(Drawn from her Papyrus, ed. Naville, Pl. XXX.)


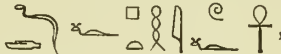
which were published in the *Proceedings* of that Society for February, 1883. The tablet (see Plate facing p. xvi) in the British Museum (No. 16672) is made of a hard close-grained wood, of a very light brown colour, and is $11\frac{1}{4}$ inches long and $6\frac{1}{2}$ inches wide. On the obverse are seventeen lines of fine, bold hieratic writing, and there are ten on the reverse; for a hieroglyphic transcript see pp. xviii, xix. The text presents certain difficulties, but the general sense of it seems to be tolerably clear. The first section contains an edict of "Amen-Rā, the King of the gods, the great god, the chief (or the

¹ *Recueil de Travaux*, tome II, pp. 13 ff.

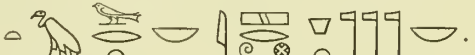
Aged One) who came into being at the beginning," who orders that a certain kind of *ushabtiu* figures  shall be made for Nesi-Khensu, and who further orders that the services which such figures render in the case of every perfect soul shall be effective in the highest degree, and that these figures shall protect the dead priestess every year, every month, every week (literally, every ten days), and every one of the five days which are added to the year of 360 days. The second section contains a decree which is put into the mouth of Âmen-[Râ, Lord of the] Two Lands in Het-Berber, *i.e.*, Het-Benben, or the "House of the Obelisk," and which is dated in the last month of the fifth year of a king (Pasebkhânut II of Tanis?), *i.e.*, in the year in which Nesi-Khensu died. The substance of this decree is an order that the "Tira-ushabti" figures that were made for Nesi-Khensu should perform for her with good will and readiness, and to the utmost of their power, the works which were necessary for her comfort in the Other World. The exact meaning of some of the words in these texts are as difficult to explain now as when Prof. Maspero first translated them in 1880, and they will probably remain so until all the details of the cult of the dead as formulated by the priests of Âmen are known. The use of the Shabti figure is very ancient, and whatever the original ideas which underlie their use may have been, it is quite certain that under the XVIIIth and later dynasties they were expected to perform the labours connected with the growing of the crops in the Kingdom of Osiris on behalf of those who lived there. This is clear from the text of Chapter VI of the *Book of the Dead* which is cut or inscribed upon them. The two decrees written on the tablet described above suggest that the Shabti figures did not always perform their duties in the best possible manner, and that the souls of those for whom they had been made suffered in consequence. To prevent Nesi-Khensu suffering inconvenience, and to ensure her being treated with the respect due to a priestess who had exercised supreme ecclesiastical authority upon earth, Âmen-Râ issued special orders concerning the way in which the Shabti figures were to serve her, and these orders, written on wooden tablets, were placed, no doubt, in a prominent position in her tomb for the information of all whom it might concern. A facsimile of the tablet in the British Museum is given opposite, and hieroglyphic transcripts of the hieratic texts will be found on pp. xviii, xix.

Of the birth and education of Nesitanebtâshru, the daughter of Painetchem II and Nesi-Khensu, nothing is known. That she was born at Thebes seems clear, and as Nesi-Khensu, her mother, died in the fifth year of the reign of a king who was probably Pasebkhânut II, we may assume that her birth took place between 1000 and 950 B.C. If, as the condition of the teeth in her mummy suggests, she was about thirty-five or forty years of age when she died, she may have been born early in the first quarter of the tenth century before Christ. Her titles, as enumerated on her papyrus, show that she enjoyed in some particulars the same rank as her mother, *i.e.*, she was the "directress-in-chief of the secluded women of Âmen-Râ, the King of the gods,"  and she was the "directress of the noble ladies," . She was never high priestess of Âmen, *, and she never enjoyed the title of "royal wife," , *i.e.*, "Queen." She filled many priestly offices, but it may be noted that in the opening scene of her papyrus, where her titles are set forth in hieroglyphs, there is no

¹ See also Wiedemann, *Sphinx*, XVI, p. 49.

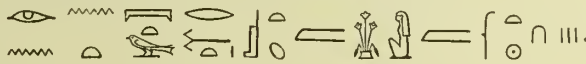
mention that she was "priestess of Khnemu, the Lord of the region of the First Cataract," and she does not appear to have inherited her mother's title of "Royal Son of Kesh" , or Viceroy of Nubia. In the Vignettes of her papyrus we sometimes see her accompanied by a male personage, who probably represents her husband, and who may be, as Prof. Maspero has already suggested,¹ Tchet-f-Ptah-âuf-ânhk, , an official who appears to have been descended from one of the Rameses kings of the XXth dynasty.

The mummy and coffins of Nesitanebtâshru, together with a large number of *ushabtiu* figures in blue glazed faïence, and many small objects of funerary furniture, were discovered at Dêr al-Baḥarî in 1881, and the bulk of the "find" was removed to the Egyptian Museum in Cairo. The two coffins are of the type which is peculiar to the XXIst dynasty, and were beautifully painted inside and out with series of mythological scenes, and with figures of all the great gods of the dead. The colours used were similar to those which are found on the coffins of Nesi-Khensu and on portions of the figures of the gods. Solar disks, scarabs, sacred symbols, etc., are made of colour paste, and they stand in low relief. The face and the hands of Nesitanebtâshru are gilded, and the general appearance of both coffins must have been very striking. At the present time, however, they are covered with bitumen, and it is quite impossible to transcribe the inscriptions beneath it, or to describe the details of the ornamental scenes.² Any attempt made to remove the bitumen would destroy both texts and scenes. The presence of the bitumen can only be accounted for by assuming that it was laid over the coffins to prevent the tomb robbers from finding out from the inscriptions who their occupant was. The outer cartonnage case of a mummy in the British Museum³ has been treated in the same way, presumably for the same reason.

The mummy of Nesitanebtâshru was 1 metre 75 centimetres in length, and it was opened on June 30th, 1886.⁴ In the swathings were found two straps, which were crossed over the breast, and on each of the four leather ends was stamped the following inscription: "Mut, the great lady, the lady of Âshru, the Queen of all the gods," . Under these, folded in four, was a piece of stuff, which seems to have been part of the funerary swathings that were made for Queen Âst-em-khebit in the thirteenth year of a king whose name is not given.⁵ The face is painted and rouged like that of Queen Hent-taui. The hair is dark brown in colour, and wavy, and inclined to be coarse; it is about 10 inches long. The eyebrows are somewhat thick, and the eyelashes abundant, and the deep eyelids fall and almost cover the paste eyes, with dun-coloured irides, which probably resemble the colour of the eyes of the princess in life. The nose is arched, and the lips somewhat thick and fleshy. The teeth are good, but the incisors of the upper jaw project somewhat. The ears are well separated from the head, but the lobes were stretched and unduly expanded by the weight of heavy earrings, which were taken out at the moment of death, and were not replaced. The state of the teeth suggested to Dr. Fouquet that Nesitanebtâshru was thirty-five or forty years of age when she died.

¹ *Op. cit.*, p. 718.

³ First Egyptian Room, Case M, No. 20744.

⁵ .

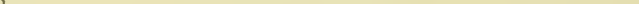
² See Daressy, *Cercueils des Cachettes Royales*, pp. 196 ff.

⁴ Maspero, *op. cit.*, p. 579.

(BRIT. MUS. NO. 16672.)

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¹ On the Paris tablet there is inserted here

¹ On the Paris tablet there is inserted here 



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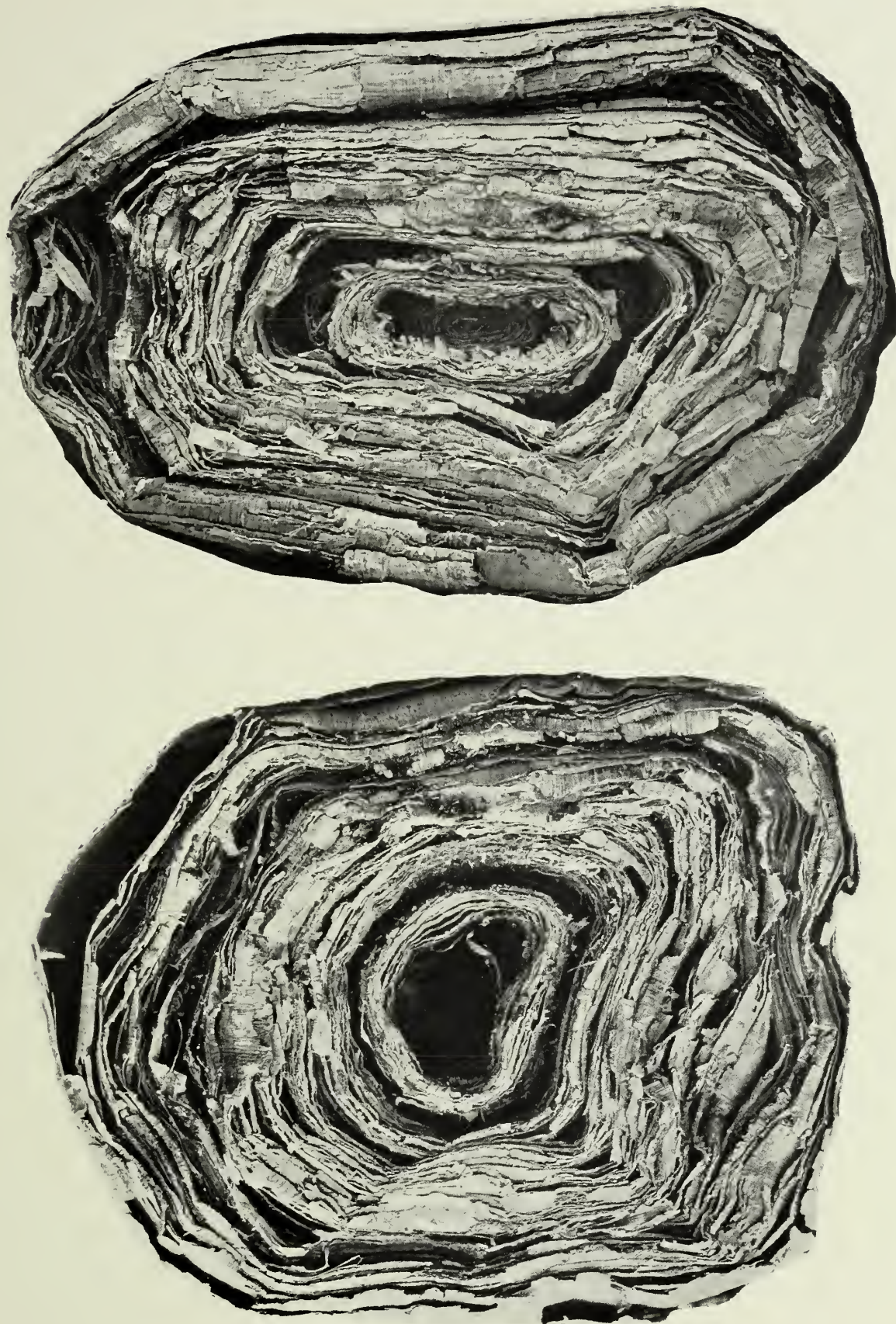
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THE PAPYRUS OF NESITANEBTĀSHRU.

The papyrus of Nesitanebtāshru was found in a tomb at Dêr al-Baḥarî, where it may have been placed either with her mummy inside her coffin, or in the hollow pedestal of a figure of Osiris. Owing to the systematic pillage of the tombs which went on at Thebes during the tenth and ninth centuries before Christ, and which the successive governments of the period were not able to prevent, it was found necessary to remove the royal mummies, and their coffins, and their funerary furniture to a place of safety if they were to be preserved at all. A tomb in the "circle" of Dêr al-Baḥarî, or Western Thebes, which had at one time served as the tomb of Âmenḥetep I, was chosen as a hiding place for the mummies of the Pharaohs of the XVIIIth, XIXth and XXth dynasties, and there also were buried the priest-kings of the XXIst dynasty, and their wives and daughters, and there also were deposited the mummy of Nesitanebtāshru and all her funerary furniture.

To approach this hiding place it is necessary to descend a shaft about 40 feet deep and 6 feet 6 inches square. In the west wall at the bottom is an entrance to a corridor about 24 feet 6 inches long, 4 feet 6 inches wide, and 2 feet 9 inches high, and at the end of this, but at right angles to it, is another corridor about 195 feet in length, and from 4 feet 6 inches to 6 feet 6 inches in breadth. At the end of it is a chamber measuring 23 feet in length, 16 feet in height, and 13 feet in width; and here were heaped up royal mummies, coffins, Canopic jars, funerary coffers, rolls of papyri, ushabtiu figures, in utter confusion. All along the corridor objects of funerary furniture, coffins, libation vessels, garlands of flowers, etc., were scattered, and it is evident that the contents of the royal tombs were transported to this hiding place in frantic haste. A massive door, set in heavy wooden jambs, was built at the end of the smaller corridor, which opened directly into the shaft, and when the removal was complete, this door was sealed with clay seals bearing the names of high officials. We have already seen that the seals were broken and the door opened to admit the mummy of Nesi-Khensu five years after her husband's mummy had been placed here, and this hiding place was again opened to receive the mummy of Nesitanebtāshru, though in what year is not known. The last time it was opened was in the tenth¹ or eleventh year of Shashanq I, the first king of the XXIInd dynasty, and on this occasion it was to receive the mummy of the "prince of Rā-mes, Tchet-Ptah-âuf-ānkh, third priest of Âmen-Rā, and governor of a province," , who, as we have seen, may well have been the husband of Nesitanebtāshru. When Tchet-Ptah-âuf-ānkh died, the power of the priest-kings had passed into the hands of Shashanq I, who was not only supreme at Thebes, but had appointed his son Âput, , high priest of Âmen-Rā, the King of the gods. Thus the succession of the priest-kings of Âmen was broken, the last great members of their hierarchy being Nesitanebtāshru and Tchet-Ptah-âuf-ānkh.

¹ See Maspero, *op. cit.*, p. 573.



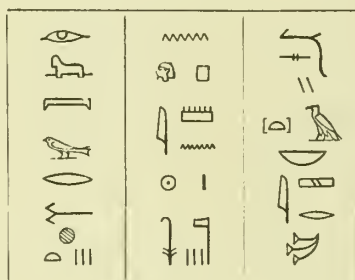
The Ends of the Papyrus Roll of Nesitanebtâshru before Unrolling. Exact Size.

When the rule of the priest-kings came to an end at Thebes, their hiding place for their dead seems to have been no longer used. Whether Aput, the new high priest of Amen, had the shaft which led to it filled up, or whether the shifting of the sand and fragments of stone about its mouth, and the constant falling of *débris* into it, caused it to be filled up, cannot be said. It is, however, quite certain that the existence of the tomb was forgotten, and that its occupants remained undisturbed until about 1871. In the summer of that year¹ it was discovered by Muḥammad 'Abd ar-Rasûl, a native of Kûrnah, a village of Western Thebes, who was well known as an active seeker for antiquities, and dealer in the same. Having taken into his confidence one of his sons and his two brothers, he succeeded with their help in unrolling some of the royal mummies, and in bringing to the surface amulets, ushabtiu figures, Canopic jars, rolls of papyri, several figures of Osiris containing copies of the Theban Recension of the *Book of the Dead*, and a large number of small objects which could be transported to his house without difficulty, and without attracting the attention of his neighbours. In the winter of 1871-2 he began to sell these objects to visitors to Luxor, and he continued to do so for several years without exciting the suspicion of the authorities of the Service of Antiquities. In 1874 he sold many valuable things to English travellers, *e.g.*, the papyrus of Tcheṭ-Ptaḥ-âuf-ânhk to Miss Brocklehurst, one of the wooden tablets of Nesi-Khensu to the Duke of Hamilton, and, in 1876, a fine copy of the *Book of the Dead*, which was written for Painetchem, high priest of Amen, to a British officer called Campbell. When 'Abd ar-Rasûl's supply of antiquities was exhausted, he and his brothers re-visited the tomb at Dêr al-Baḥarî and carried away more treasures. Meanwhile many of the smaller objects, ushabtiu figures, etc., found their way into various parts of Europe, and in 1878, when Rogers Bey exhibited a second tablet of Nesi-Khensu in Paris, and Mariette bought the papyrus of Queen Hent-taui at Suez, Prof. Maspero became convinced that the *fellaḥîn* had discovered the tombs of the priest-kings of the XXIst Theban dynasty. Steps were taken to collect information by the Service of Antiquities, and, in the year 1881, Prof. Maspero succeeded in making 'Abd ar-Rasûl lead him to the hiding place of the royal mummies at Dêr al-Baḥarî. The chamber and the corridor of the tomb were promptly cleared out, and mummies, coffins, funerary furniture, etc., were transported from the mountain to Luxor, and thence by steamer to the old Bûlâk Museum in Cairo.

When this priceless collection of objects was examined and classified by Prof. Maspero, the mummy and coffins of Nesitanebtâshru were found, but a great many objects which belonged to her funerary equipment were missing. Among these were her copy of the *Book of the Dead*, a large number of blue glazed faïence *ushabtiu* figures, her bronze libation vase which she used ceremonially, all her objects for the toilet, and the wooden figure of Osiris, with the pedestal which probably held her papyrus. All these things had been taken away from the tomb at Dêr al-Baḥarî by 'Abd ar-Rasûl and his brothers between the summer of 1871 and the summer of 1881, and he had sold them to travellers who were passing through Luxor. Examples of the *ushabtiu* figures soon made their way to England, and a very fine figure (No. 16652) was acquired by the Trustees of the British Museum in 1885 (Fig. 1). This example is of a fine blue colour, with the headdress and the two hoes, and the basket on the back, outlined in black; the glaze is thick,

¹ See Prof. Maspero's account of the discovery in *Les Momies Royales*, p. 511.

but somewhat dull. The name and titles of Nesitanebtâshru are followed by a version of the VIth Chapter of the *Book of the Dead*, which is written upon it in solid hieroglyphs arranged in perpendicular lines. Another example (No. 20402, Fig. 2) shows the deceased wearing a heavy wig, and with her right hand laid on her chest, whilst her left hangs by her side. She wears a sort of deep projecting apron, upon which are written in black her name and titles. The bronze libation vase of Nesitanebtâshru (No. 25567), which she is seen holding in her hand in some parts of her papyrus, was purchased for the Trustees of the British Museum at a sale in London in 1894, together with the bronze libation vase of Queen Ast-em-khebit.¹ Both vases had been purchased in Luxor by a traveller and brought by him to England between 1872 and 1880. The vase of Nesitanebtâshru is the same height as that of Ast-em-khebit, but is smaller in diameter; its cover is still attached to it by its ancient fastening. On the body of the vase are cut in outline the name and titles of the princess thus :



The roll of papyrus inscribed with the text of the Theban Recension of the *Book of the Dead*, which was buried with Nesitanebtâshru, and which she intended to use as a "Guide" to the Other World, may have been placed in one or other of her two coffins, but the large size of it makes this unlikely. The perfect state of completeness in which the papyrus arrived in England suggests that it was laid not with the mummy, but in the long hollow, rectangular box which formed the pedestal of a painted wooden figure of Osiris. The copies of the *Book of the Dead* of many of the priests and priestesses of Amen-Râ have been found thrust up inside hollow figures of Osiris, *e.g.*, the Papyrus of Anhai, the Papyrus of Painetchem, the Papyrus of Hent-taui, but nearly all the large inscribed rolls have been found in the pedestals of wooden figures of Osiris.

Before the Papyrus of Nesitanebtâshru was opened it formed a compact roll of papyrus about 1 foot 8½ inches in length, and it was flatter at one end than the other. The illustrations on the Plate facing p. xx show the exact appearance of the two ends before unrolling; the greatest diameter was 6 inches, and the least 4 inches. The roll had been tied about the middle with a papyrus cord, which had probably been fastened with a seal, and in removing this those who first tried to open the roll broke away parts of the opening scene of the papyrus, including portions of the figures of Osiris and Nesitanebtâshru and a few hieroglyphs giving the titles of Isis and Nephthys, etc. With these exceptions the codex is complete, and the text and Vignettes are in a remarkable state of preservation. The papyrus is nearly 123 feet long and 1 foot 6½ inches wide; it contains 2,666 lines of text, hieratic chiefly, arranged in 172 columns. The material is composed of three

¹ No. 25566. Its height is 11½ inches, and the cover is wanting. On the flat lip is cut the following inscription:—





Blue glazed Faïence Ushabtiu Figures of Nesitanebtâshru in the British Museum [Nos. 16652, 20402].



The Libation Vase of Nesitanebtâshru in the British Museum [No. 25567]


layers of papyrus, supplied by plants which measured in the stalks about 4 inches in diameter. The layers have been joined together with great neatness, and the repairs and additions have been made with great skill. The papyrus is the longest of all the Theban codices of the *Book of the Dead*,¹ and with the exception of the great Harris Papyrus, which measures 133 feet by 16½ inches, is the longest papyrus known.

The Papyrus of Nesitanebtâshru contains a long series of Chapters of the Theban Recension of the *Book of the Dead* and a series of Hymns and Litanies to Osiris, Râ, Thoth, and other great gods. All the texts are written in black ink, the titles of the Chapters, the Rubrics, catchwords, etc., being in red. The texts are fully illustrated with a fine long series of Vignettes, which are drawn in black outline throughout. The greater number of these are placed above the text, but the draughtsman took no care to draw the Vignettes immediately above the texts which they illustrated, except in a few cases. Some of the Vignettes are identical in form with those found in the old Theban papyri, but in many the draughtsman appears to have given a free rein to his fancy, and his treatment of the Vignettes is unlike that found in any other papyrus. The artistic work throughout is of a very high character, and, making due allowance for the fettering influence of the priestly conventionality of the period, is probably the best example extant of line drawing under the New Empire. The figures of animals and reptiles are especially well drawn, and, even in the somewhat stiff figures of gods and human beings, the lines are clean and bold, and firm and accurate. The artist paid great attention to detail, but was careful to avoid over-elaboration. The general arrangement and appearance of the Vignettes suggest that they were drawn on the papyrus before the text was written, and the artist appears to have forgotten exactly what Vignettes he had drawn. Thus we have duplicates of the Vignettes of Chapters XVIII, CXLVIII, etc., and there are two representations of the Judgment Scene. A very interesting feature of the papyrus is the large full-page Vignettes which are met with after Plate LXIV (*see* Plates LXV, LXXI, LXXIII, LXXIV, LXXXIX, XCII, XCIII, XCIV, CII, CVI, CVIII, and CIX), and in no other codex of the *Book of the Dead* will be found the large, finely drawn representation of the Creation which is given on Plate CVI.



































The Papyrus of Nesitanebtâshru is written chiefly in hieratic, a script which is both written and read from right to left, and therefore begins at the right-hand end of the papyrus. Papyri written in hieroglyphs begin at the left-hand end. The scribes of the priesthood of Âmen-Râ appear to have been the first to write their copies of the *Book of the Dead* throughout in hieratic; this they did probably because they possessed little knowledge of the hieroglyphic characters. Once, however, they had adopted the hieratic script in their copies of the *Book of the Dead*, it was, as Prof. Naville has shown,² absolutely necessary to begin to read them from right to left, and therefore the introductory scene is found at the right-hand end of the roll of papyrus, instead of at the left, as in copies written in hieroglyphs. Tradition among the Egyptians asserted that the *Book of the Dead* was a divine book, and that it had been composed by Thoth, who was at once the "mind of God," and the scribe of the gods; therefore its words were divine. Since Thoth wrote the Chapters of

¹ The Papyrus of Nebseni is 77 feet 7½ inches long, the Papyrus of Hunefer is 18 feet, the Papyrus of Nu is 65 feet 3½ inches, the Papyrus of Ani is 78 feet, and the Papyrus of Nekht is 46 feet 7 inches.


² *Papyrus Funéraires*, Paris, 1912, p. 4.

the *Book of the Dead* in hieroglyphs, , these characters were regarded as holy, and were supposed to possess magical powers. Therefore, for many, many centuries, the copies of the *Book of the Dead*, which were made on the walls of tombs, and sarcophagi, and coffins, and on papyri, were written in hieroglyphs. Under the New Empire, the Egyptians lost much of the knowledge of the ancient form of their religion, and their scribes ceased to read and copy the old religious texts. Though the scribes of the temple of Āmen-Rā wrote the greater part of each copy of the *Book of the Dead* in hieratic, they took the greatest care to make their papyri open with the traditional introductory scene, and to write the accompanying inscriptions in hieroglyphs. Thus, in the introductory scene in the Papyrus of Nesitanebtāshru the names and titles of Osiris, Isis, and Nephthys are written in hieroglyphs, and also the lines of text which contain the prayer that Osiris will grant funerary offerings to Nesitanebtāshru, and her names and titles. The importance attached to texts written in hieroglyphs by Nesitanebtāshru is proved by the fact that she included in her papyrus two copies of the Second Section of Chapter CXXV, *i.e.*, the "Negative Confession," one in hieratic (Plates XLIII and XLIV), and one in hieroglyphs (Plates CX–CXII). If the hieroglyphs of the latter be compared with those of some good XIXth dynasty copy of this section, the want of skill in the copyist of this portion of our papyrus will be at once clear. The stiffness of the figures and his mistakes in details prove that he had no familiarity with hieroglyphic characters. The scenes of the weighing of the heart (Plates LXXIII and XCIII) lack inscriptions, probably because the scribe did not know how to write them, or how to arrange them in their proper places.

The hieratic text throughout the papyrus appears to be the work of one hand, and it is very probable that Nesitanebtāshru was herself the copyist. In Plate I (l. 3) she is described as :

																
worker		of	the	rolls	of	Āmen - Rā	King	of	the	gods,						
																
singer		of	the	quarter	of	Mut,	the	Great	Lady	of	Āsher.					

And there is no reason for assuming that these were purely honorary titles. The latter half of her papyrus is filled with Hymns, Litanies, etc., which do not exist in any other funerary papyrus, and as she was the keeper of the sacred rolls of Āmen-Rā, and a chief singing woman of the goddess Mut, the female counterpart of Āmen-Rā, we shall probably not be far wrong if we assume that she wrote her own copy of the *Book of the Dead*; and she included in it the Hymns and religious compositions which it was her duty to sing to the great god and goddess in their shrines in the Āpt, or the modern Karnak.

The copying of each Chapter, Hymn, etc., has been done with great care, and there are very few mistakes, comparatively, in the papyrus. It is interesting to note that the words *maāt-kheru*, , *i.e.*, "true of word," which we should, according to rule, expect to find always following the names of Nesitanebtāshru and her mother, Nesi-Khensu, only occur a very few times. It is possible that some special religious belief may lie at the root of this omission. Duplicate copies

The Greenfield Papyrus contains eighty-six Chapters¹ of the Theban Recension of the *Book of the Dead*, in the following order :—I (with Rubric), XVI, XV, XVII, XVIII (with Rubric), XXIII, XXIV, XXV, XXVI, XXVIII, XXVII, XXXVIII, XL, XXXVI, XXXIII, XXXVII, LVI, LXI, XXX_B, XXIX, XXVII *bis*, XXVIII *bis*, XI, II, IV, XLIII, LXI *bis*, VI, V, CV, XLVII, CIV, XCVI and XCVII, XCIV, CIII, XXXVI *bis*, LV, CXVII, CXVIII, XXI, CXX, CXXII, XXXI, X (with Rubric), XC, CXXXI, CII, XXXII (with Rubric), CXXXIV (with Rubric), XV (a version of), XCIX (wanting Introduction), CVIII, CXII, CXIII, CVII, CVIII *bis*, CIX, CXIV, CXV, CXVI, LXXXI, LXXX, LXXXVII, LXXXVIII, LXXVI, LIII, XCI, XLIV, XCIII, LB, CLXXXVIII, CCLI, CXLII, CXXIV, CXXV (Part I, short extract only ; Part II, “ Negative Confession,” with the addition of the names of six new Assessors ; Part III, extract only), XXVI *bis*, CXXXV, CXLVIII, CXLVII, CXLVI, CXLV, CXLIX, CLXXXII, CLXXXIII, CX (Vignette only), CXLIV, CXLV *bis*, CXXV (“ Negative Confession,” in hieroglyphs), CI, CXLVIII *bis*, CXXXIII. The titles of these Chapters arranged according to the numeration introduced by Lepsius are as follows :

Chapter I. THE CHAPTER OF GOING INTO THE PRESENCE OF THE CHIEFS OF OSIRIS. This Chapter is usually headed "Here begin the Chapters of 'Coming Forth by Day,' and the songs " of praise and of glorifying and of coming forth from and of going into the glorious Khert-Neter " in the beautiful Âmenta ; to be recited on the day of the burial." See Plate II.

¹ To these must be added the "Chapter of carrying away the two Merti fiends," (Plate XXVI) to which no number has yet been assigned.

Chapter II. THE CHAPTER OF COMING FORTH BY DAY, [AND] OF LIVING AFTER DEATH. See Plate XIX.

Chapter IV. THE CHAPTER OF TRAVELLING ON THE ROAD OF HEAVEN AND EARTH. See Plate XX.

Chapter V. THE CHAPTER OF NOT LETTING A MAN PERFORM WORK IN KHERT-NETER. See Plate XX.

Chapter VI. THE CHAPTER OF MAKING THE SHAUABTI FIGURE DO WORK [FOR THE DECEASED] IN KHERT-NETER. See Plate XX.

Chapter X. THE CHAPTER WHICH MAKETH A MAN ESCAPE FROM HIS ENEMY IN KHERT-NETER. See Plate XXV.

Chapter XI. THE CHAPTER OF ESCAPING FROM ENEMIES IN KHERT-NETER. See Plate XIX.

Chapter XVa. HYMN OF PRAISE TO RĀ HERU-KHUTI WHEN HE RISETH IN THE EASTERN HORIZON OF HEAVEN. See Plate V.

Chapter XVb. HYMN OF PRAISE TO RĀ HERU-KHUTI, THE PRINCE OF THE DAWN, WHEN HE RISETH IN THE EASTERN HORIZON OF HEAVEN. See Plate XXX.

Chapter XV. HYMN OF PRAISE TO ĀTEM WHEN HE COMETH FORTH FROM THE PALACE OF ĀMENT. See Plate XXXI. A text peculiar to this papyrus.

Chapter XVc. HYMN OF PRAISE TO RĀ WHEN HE SETTETH IN THE LAND OF LIFE. See Plate XXXII.

Chapter XVd. HYMN OF PRAISE TO RĀ HERU-KHUTI WHEN HE RISETH IN THE EASTERN HORIZON OF THE SKY, AND WHEN HE SETTETH IN THE LAND OF LIFE. See Plate XXIX.

Chapter XVI. Vignette only. See Plate IV.

Chapter XVII. HERE BEGIN THE PRAISES AND GLORIFYINGS OF COMING FORTH BY DAY, AND OF COMING FORTH FROM KHERT-NETER, AND OF UNION WITH THE EARTH IN THE BEAUTIFUL ĀMENTA, AND OF COMING FORTH BY DAY, AND OF PERFORMING EVERY TRANSFORMATION DESIRED THEREIN, AND OF PLAYING AT DRAUGHTS, AND OF SITTING IN THE SEH HALL, AND OF COMING FORTH IN THE FORM OF A LIVING SOUL. See Plates VIII–XII.

Chapter XVIII. Without title. See Plate XII.

Chapter XXI. THE CHAPTER OF GIVING A MOUTH TO THE OSIRIS. See Plate XXIII.

Chapter XXIII. THE CHAPTER OF OPENING THE MOUTH OF THE OSIRIS. See Plate XV.

Chapter XXIV. THE CHAPTER OF BRINGING THE WORD OF POWER TO THE OSIRIS. See Plate XV.

Chapter XXV. THE CHAPTER OF GIVING THE POWER OF RECOGNITION TO THE OSIRIS. See Plate XV.

Chapter XXVI. THE CHAPTER OF GIVING A HEART TO THE OSIRIS. See Plate XV. Another copy of this Chapter is given on Plate XLV under the title: THE CHAPTER OF NOT LETTING THE HEART OF THE DECEASED BE CARRIED AWAY FROM HIM IN KHERT-NETER.

Chapter XXVII. THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS BE TAKEN AWAY FROM HIM. See Plate XVI. A duplicate copy of this Chapter will be found on Plate XVIII, under a somewhat similar title.

Chapter XXVIII. THE CHAPTER OF NOT LETTING THE HEART OF THE OSIRIS BE TAKEN AWAY FROM HIM IN KHERT-NETER. See Plate XVI. A duplicate copy of this Chapter will be found on Plate XIX, under a somewhat similar title.

Chapter XXIX. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. See Plate XVIII.

Chapter XXXB. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE TAKEN AWAY FROM HIM THROUGH LYING IN KHERT-NETER. See Plate XVIII.

Chapter XXXI. ANOTHER CHAPTER OF REPULSING THE CROCODILE WHICH COMETH TO CARRY OFF THE WORD OF POWER FROM A MAN IN KHERT-NETER. With Rubric. See Plate XXIV.

Chapter XXXII. THE CHAPTER OF REPULSING THE FOUR CROCODILES WHICH COME TO CARRY AWAY THE HEART OF THE DECEASED FROM HIM IN KHERT-NETER. See Plate XXVII.

Chapter XXXIII. ANOTHER CHAPTER OF REPULSING EVERY WORM (*i.e.*, SERPENT). See Plate XVII.

Chapter XXXVI. ANOTHER CHAPTER OF REPULSING THE FIEND SHAAU. See Plate XVII. A duplicate copy of this Chapter will be found on Plate XXII, under a somewhat similar title.

Chapter XXXVII. ANOTHER CHAPTER OF REPULSING THE MERTI FIENDS. See Plate XVII.

Chapter XXXVIIIb. THE CHAPTER OF LIVING BY AIR IN KHERT-NETER. To be said also to repulse the Merti fiends. See Plate XVI.

Chapter XL. THE CHAPTER OF REPULSING THE ASS. See Plate XVII.

Chapter XLIII. THE CHAPTER OF NOT LETTING THE HEAD OF A MAN BE CUT OFF FROM HIS BODY IN KHERT-NETER. See Plate XX.

Chapter XLIV. THE CHAPTER OF NOT DYING A SECOND TIME. See Plate XXXVIII.

Chapter XLVII. THE CHAPTER OF NOT LETTING THE SEAT OF A MAN BE TAKEN AWAY FROM HIM IN KHERT-NETER. See Plate XXI.

Chapter LB. THE CHAPTER OF NOT ENTERING IN TO KHERT-NETER (read, the BLOCK OF THE GOD). See Plate XXXIX.

Chapter LIII. THE CHAPTER OF NOT EATING FILTH OR DRINKING URINE IN KHERT-NETER. See Plate XXXVIII.

Chapter LV. THE CHAPTER OF GIVING WIND TO THE OSIRIS IN KHERT-NETER. See Plate XXII.

Chapter LVI. THE CHAPTER OF SNUFFING AIR [AND DRINKING WATER IN KHERT-NETER]. See Plate XVII. The latter part of the title is incorrectly written.

Chapter LXI. THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. See Plate XVIII. A duplicate copy of this Chapter is given on Plate XX under the title : THE CHAPTER OF DRINKING WATER IN KHERT-NETER.

Chapter LXXVI. THE CHAPTER OF PERFORMING EVERY TRANSFORMATION WHICH IT PLEASETH THE DECEASED TO MAKE. See Plate XXXVIII.

Chapter LXXX. THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO THE GOD. See Plate XXXVII.

Chapter LXXXI. THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO A LILY. See Plate XXXVII.

Chapter LXXXVII. THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO THE SERPENT SATA. See Plate XXXVII.

Chapter LXXXVIII. THE CHAPTER OF PERFORMING THE TRANSFORMATION INTO A CROCODILE. See Plate XXXVIII.

Chapter XC. THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE SNATCHED AWAY FROM HIM IN KHERT-NETER. See Plate XXV. The correct title of this Chapter is: THE CHAPTER OF GIVING THE POWER TO REMEMBER TO THE DECEASED IN KHERT-NETER.

Chapter XCI. THE CHAPTER OF NOT LETTING THE SOUL OF A MAN BE KEPT IN RESTRAINT IN KHERT-NETER. See Plate XXXVIII.

Chapter XCIII. THE CHAPTER OF NOT LETTING THE DECEASED JOURNEY TO THE EAST IN KHERT-NETER. See Plate XXXIX.

Chapter XCIV. THE CHAPTER OF OFFERING THE DIVINE CAKE AND BEER IN KHERT-NETER. See Plate XXII. The correct title of this Chapter is: THE CHAPTER OF OFFERING AN INK-JAR AND A PALETTE.

Chapters XCVI and XCVII. THE CHAPTER OF BEING CLOSE TO THOTH, AND OF GIVING A SPIRIT-SOUL TO A MAN IN KHERT-NETER. See Plate XXI.

Chapter XCIX. [THE CHAPTER OF BRINGING A BOAT IN KHERT-NETER.] See Plate XXXII.

Chapter CI. THE CHAPTER OF ADORING THE SPIRIT-SOUL. See Plate CXIII.

Chapter CII. THE CHAPTER OF EMBARKING IN THE BOAT OF RĀ. See Plate XXVI.

Chapter CIII. THE CHAPTER OF BEING CLOSE TO HATHOR. See Plate XXII.

Chapter CIV. THE CHAPTER OF SITTING AMONG THE GREAT GODS. See Plate XXI.

Chapter CV. THE CHAPTER OF MAKING THE KA (DOUBLE) OF A MAN TO DWELL CONTENTEDLY WITH HIM IN KHERT-NETER. See Plate XXI.

Chapter CVII. THE CHAPTER OF GOING IN AND OF COMING OUT FROM THE ṬUAT OF THE ĀMENTIU BEINGS, AND OF BEING AMONG THE FOLLOWERS OF RĀ, AND OF KNOWING THE SOULS OF THE WEST. See Plate XXXV.

Chapter CVIII. THE CHAPTER OF KNOWING THE SOULS OF THE WEST. See Plate XXXV. A duplicate copy of this Chapter will be found on Plate XXXIV under the title: THE CHAPTER OF KNOWING THE SOULS OF PE.

Chapter CIX. THE CHAPTER OF KNOWING THE SOULS OF THE EAST. See Plate XXXVI.

Chapter CX. Vignette only. See Plate XCV.

Chapter CXII. THE CHAPTER OF KNOWING THE SOULS OF PE. See Plate XXXIV.

Chapter CXIII. THE CHAPTER OF KNOWING THE SOULS OF NEKHEN. See Plate XXXV.

Chapter CXIV. THE CHAPTER OF KNOWING THE SOULS OF KHEMENU (Hermopolis). See Plate XXXVI.

Chapter CXV. THE CHAPTER OF COMING FORTH INTO HEAVEN, OF MAKING A WAY THROUGH THE ĀMIHET HALL, AND OF KNOWING THE SOULS OF ĀNU (HELIOPOLIS). See Plate XXXVII.

Chapter CXVI. THE CHAPTER OF KNOWING THE SOULS OF ĀNU (Heliopolis). See Plate XXXVII.

Chapter CXVII. THE CHAPTER OF SETTING OUT ON THE ROAD IN RE-STAU. See Plate XXIII.

Chapter CXVIII. THE CHAPTER OF ARRIVING AT RE-STAU. See Plate XXIII.

Chapter CXX. THE CHAPTER OF ENTERING INTO AND OF COMING FORTH FROM KHERT-NETER. See Plate XXIII.

Chapter CXXII. THE CHAPTER OF LIFTING UP THE FOOT, AND OF COMING FORTH FROM THE EARTH, AND OF ENTERING IN AFTER COMING FORTH. See Plate XXIII.

Chapter CXXIV. THE CHAPTER OF ENTERING INTO THE PRESENCE OF THE CHIEFS OF OSIRIS. See Plate XLIII.

Chapter CXXV. Part I. [THE CHAPTER OF ENTERING INTO THE HALL OF MAĀTI.] See Plate XLIII.

Chapter CXXV. Part II. [The "Negative Confession."] See Plates XLIII and XLIV, CX-CXII.

Chapter CXXV. Part III. [Address to the gods of the Hall of Maāti.] See Plate XLV.

Chapter CXXXI. THE CHAPTER OF NOT LETTING THE HEART OF A MAN BE CARRIED AWAY FROM HIM. See Plate XXVI. The usual title of this Chapter is: "Chapter of being with Rā."

Chapter CXXXIII. A CHAPTER WHICH IS TO BE RECITED ON THE DAY OF THE NEW MOON. See Plate CXVI.

Chapter CXXXIV. ANOTHER BOOK FOR MAKING THE SPIRIT-SOUL PERFECT. With Rubric. See Plate XXVIII.

Chapter CXXXV. ANOTHER CHAPTER, WHICH IS TO BE RECITED WHEN THE DECEASED SEETH THE MOON RENEWING ITSELF. See Plate XLV.

Chapter CCLI. ANOTHER CHAPTER OF MAKING PERFECT THE SPIRIT-SOUL, WHICH A MAN SHALL RECITE FOR THE BENEFIT OF HIS FATHER, OR OF HIS MOTHER, ON THE [COMMEMORATION OF] THE FESTIVAL OF THOSE WHO ARE IN ĀMENTI. See Plate XL. For a duplicate copy, without title, see Plate CXIII.

Chapter CXLII. [Without title.] See Plates XLI, CXIII, and CXIV.

Chapter CXLIV. THE SEVEN ĀRITS. [Without title.] See Plate XCVI.

Chapter CXLV. THE PYLONS OF SEKHET-ĀANRU OF THE HOUSE OF OSIRIS. See Plates LIII-LVII. A duplicate copy of this Chapter is found, but without a title, on Plates XCVIII-C.

Chapter CXLVI. THE CHAPTER OF THE PYLONS OF THE HOUSE OF OSIRIS IN SEKHET-ĀANRU. See Plate LI.

Chapter CXLVII. THE CHAPTER OF KNOWING THE ĀRITS OF THE HOUSE OF OSIRIS KHENTI ĀMENTI, AND THE GODS WHO DWELL IN THE CIRCLES THEREOF, TO WHOM OFFERINGS ARE TO BE MADE ON EARTH. See Plates XLVI-XLVIII.

Chapter CXLVIII. THE CHAPTER OF BUILDING A HOUSE ON THE EARTH. See Plate XLV. Another version of this Chapter is found on Plate CXV under the title: THE BOOK OF MAKING PERFECT THE SPIRIT-SOUL IN OSIRIS, AND OF PLACING HIS POWER BEFORE ĀTEM, AND OF PLACING HIS STRENGTH BEFORE THE GOVERNOR OF THOSE WHO ARE IN ĀMENTI.

Chapter CXLIX. THE FOURTEEN ĀATS. [Without title.] See Plates LIX-LXVI.


Chapter CL. The Āats in tabular form. See Plates LXV, LXVI.

Chapter CLXXXII. [The Book of stablishing Osiris.] See Plate LXVII.

Chapter CLXXXIII. HYMN OF PRAISE TO OSIRIS AND A SONG OF HUMBLE THANKSGIVING TO UN-NEFER. See Plate LXXII.

Chapter CLXXXVIII. THE DESCENT OF THE SOUL TO BUILD AN ABODE, AND THE COMING FORTH BY DAY.

HYMNS, LITANIES, ETC., NOT IN THE THEBAN *BOOK OF THE DEAD*.







- I. HYMN TO RĀ ḤERU-KHUTI, with blessings and addresses. See Plate XXX.
- II. HYMN OF PRAISE TO ĀTEM , with fourteen petitions to the god, "Watch as thou settest, O Ātem." See Plate XXXI.
- III. HYMN OF PRAISE TO OSIRIS UN-NEFER, with Rubric. See Plate L.
- IV. ADDRESSES TO OSIRIS, resembling those found in Chapter CLXXXII. See Plates LXVII-IX.
- V. THE SUTEN ṬĀ-ḤETEP prayer, and dedications to the Doubles of Thoth. See Plate LXX.
- VI. THE CHAPTER OF SMELLING THE EARTH BEFORE RĀ ḤERU-KHUTI, PRINCE OF THE DAWN, containing addresses of homage and ascriptions of "blessings," and a series of short praises of Rā, each of which is to be repeated four times. See Plates LXXV, LXXVI.
- VII. ADDRESSES TO RĀ in his various forms. See Plates LXXVII-IX.
- VIII. FOURTEEN ADDRESSES TO RĀ. See Plate LXXX.
- IX. THE THIRTEEN BEATITUDES OF RĀ. See Plate LXXXI.
- X. HYMN TO RĀ ḤERU-KHUTI and the Eight Groups of the gods Kheperā. See Plates LXXXI and LXXXII.
- XI. HYMN TO RĀ ḤERU-KHUTI, sung by the Hours. See Plate LXXXII.
- XII. THE TWENTY-FOUR ADDRESSES TO RĀ ḤERU-KHUTI. See Plate LXXXIII.
- XIII. LITANY OF RĀ ḤERU-KHUTI. See Plate LXXXIII.
- XIV. HYMN TO RĀ WHEN HE SETTETH. See Plate LXXXIV.
- XV. TWENTY-SIX ADDRESSES TO ĀTEM WHEN HE SETTETH. See Plate LXXXV.
- XVI. DEDICATIONS TO ĀTEM in his various forms. See Plates LXXXV-LXXXVII.
- XVII. ADDRESSES TO OSIRIS, THOTH, etc. See Plate LXXXVIII.
- XVIII. ADORATIONS TO RĀ-ĀTEM after he hath set in the Ṭuat. See Plate XC.
- XIX. ADORATION to the Doubles of Ātem. See Plate XCI.

DESCRIPTION OF THE PLATES.



PAPYRUS OF NESITANEBTASHRU.


DESCRIPTION OF THE PLATES.


PLATE I (Sheet 1).

Vignette: Introductory scene to the whole papyrus. The god Osiris is in his shrine, and is seated on a throne, or chair of state, which resembles the funerary chest, or coffer, on which he is made to sit in the older papyri. In the bottom left-hand corner is the device , which symbolizes the union of Upper and Lower Egypt, and indicates that Osiris is here seated as god of all Egypt, as well as of heaven. The throne is set on a mat made of reeds, tied together in the middle and at the ends, and this is supposed to be laid upon a platform, the side of which is in the form of the hieroglyph for "truth," *maāt* . On the head of Osiris is set the "Atef" crown, , the peculiar symbol of his sovereignty. This crown appears to have been made of strips cut from the hide of some animal, which were fastened to a band that fitted tightly on the forehead, and were drawn together near the top by strips of the same material. On the summit is a disk, or ball, which was probably made of some metal. Attached to each side of the crown is an ostrich feather, and in the front of it, fastened to a part which came just above the forehead, are a pair of horns, probably those of a ram, and a uraeus. The feathers and horns were probably added to the crown of Osiris, the original form of which was , by his priests when they identified Osiris with Khenti Àmenti, a very ancient god of Abydos, and made him to assume the attributes of that god. Osiris wears the long, pointed, plaited beard, which is characteristic of many tribes and peoples in Central Africa at the present day, and round his neck is a deep collar, formed of four rows of beads and pendants. In his right hand he holds the staff with a curved and rounded end , which is the emblem of the authority of the "*Heg*," or "Governor" of all Egypt, and in his left a whip, which symbolizes the power of the god to punish wrong-doers. The body of Osiris is supposed to be painted white. The title of the god is "Osiris, lord of Eternity, Khenti Àmenti," .

Just above the feet of Osiris is a short pole, standing in a bowl, to which is attached the skin of an animal, which it is difficult to identify : it seems to be that of some creature of the lynx class. In the older papyri, *e.g.*, the Papyrus of Ani (Plate IV), the skin which is tied to the pole is that of a pied cow or bull, with the head cut off ; the same also is the case in the Papyrus of Anhai

(Plate V), which appears to have been written and painted under the XXIst dynasty. Now, this skin is supposed to be that of the bull which was slaughtered during the solemn ceremonies that were performed when Osiris was laid in his tomb. This cow, or bull, like every animal and bird which was sacrificed at the same time, represented Set,¹ the god of evil, who murdered his twin-brother Osiris and hacked his body in pieces, and its slaughter symbolized the slaughter of Set, and its skin the skin of Set. Tradition asserted that when Isis and Horus had re-united the members of the body of Osiris which Set had scattered, and wished to revivify the re-constituted body, they wrapped it up in the skin of the cow or bull that had been slain as the funeral sacrifice. This skin symbolized the human placenta, and when Osiris was enveloped in it he received "new life," and his exit therefrom was regarded as his "new birth," *i.e.*, re-birth.² The skin was called "Meskhent," , or , "birth-place," but this name was also applied to the grave or tomb, and to the necropolis in general.³ According to some authorities Osiris did not himself actually pass through the skin, but the passage was performed by him vicariously, either by Anubis⁴ or Horus.⁵






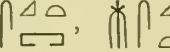
Behind Osiris stand "Isis, the mother of the god," *i.e.*, Horus, and Nephthys, the sister of the god. The right hand of Isis is raised in salutation, and her left arm is about the body of Osiris; Nephthys also has her right hand raised, and in her left, which hangs by her side, she holds the symbol of "life," *ānkh* . Each goddess has a fillet bound round her forehead, and wears a close-fitting tunic, which reaches below her knees.

In front of the god stands Princess Nesitanebtāshru, the daughter of Queen Nesi-Khensu, wearing a heavy wig and a long, loose fine linen garment, with large loose sleeves. On her wig rests a conical-shaped object containing unguent, which, melting slowly, passed through the hollow-work sides, and ran down over the head and body, giving great refreshment to her. She stands before the god with both hands raised in adoration, and in her right hand is a vessel of burning incense .

Text: "May Osiris, the lord of Eternity, give bread (or cakes), and beer, and oxen, and "geese to his daughter, the Osiris, the great chief lady of the ladies of Āmen-Rā, the king of "the gods, priestess of Āmen-Rā, the lord of Āaruṭ,⁶ priestess of Nekhebet, the goddess of "Nekhen the White,⁷ priestess of Ānḥer-Shu, priestess of Pekht, the great goddess, lady of Set,

¹ See Mariette, *Dendérah*, IV, p. 86b; Maspero, *Mémoire sur quelques papyrus*, p. 40.

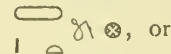

² See Virey, *Le Tombeau de Rekhmara*, Plate XXVI; Maspero, *Le Tombeau de Montouhikhopsouf*, p. 453; Moret, *Mystères Égyptiens*, p. 29; Junker, *Die Stundenwachen in den Osiris Mysterien*, pp. 51 ff.

³ Compare , , , , , .

The four goddesses who presided over the Meskhent are enumerated in the *Book of the Dead* (Chapter CXLII).

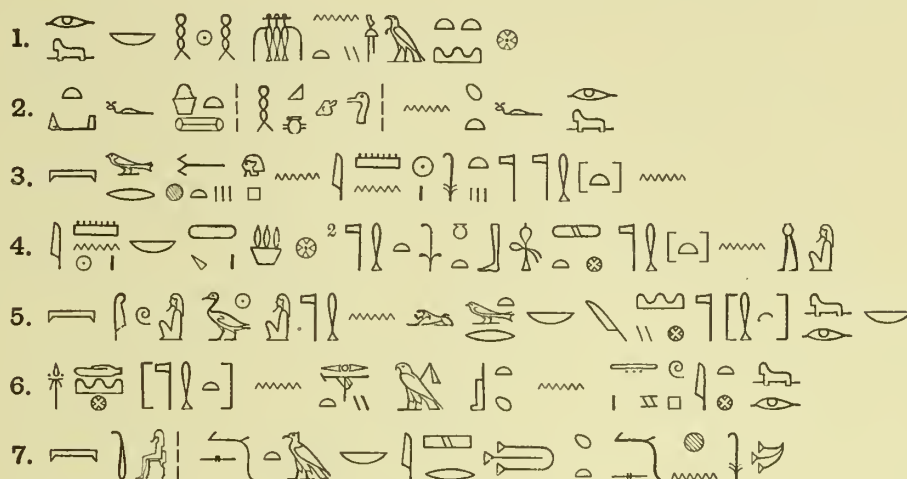
⁴ Budge, *Book of the Dead*, Chapter CLXXVI (text, p. 460).

⁵ *Todtenbuch*, Chapter XVII, ll. 79-81 (ed. Lepsius).




⁶ , or , a district in the Sixteenth Nome of Upper Egypt, where the cult of Āmen was established under the Ancient Empire; see Brugsch, *Dict. Géog.*, p. 466; and Maspero, *Mémoires*, tom. i, p. 713.

⁷ Eileithyiaspolis, capital of the Third Nome of Upper Egypt.

“ priestess of Osiris, lord of Abydos, priestess of Menu, Horus, and Isis of Ta-Âput,¹ the Osiris, “ the chief of the noble ladies, Nesitanebtâshru, the daughter of Nesi-Khensu.” The text reads :—







PLATES II (Sheet 1) and III (Sheet 2).

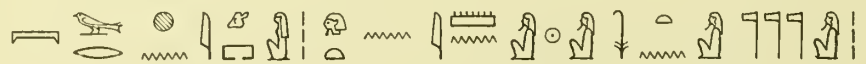
Vignette: The funereal procession to the tomb: running the length of the two Plates. In the upper register in Plate II the mummy of Princess Nesitanebtâshru is seen lying on a bier under a canopy, mounted on a boat which rests on a sledge  drawn by oxen. In the boat, at the feet of the mummy is a figure of Isis, and at the head is a figure of Nephthys; each goddess has her hands raised in an attitude of mourning. On the sledge, by the side of the mummy, kneels the mother, or some near relative of the deceased, beating her forehead in grief. In front of the sledge is the *Sem* priest, who holds in his hand a censer, with burning incense in the pan, and behind it follows a woman who is beating her forehead in grief. She is followed by a man of high rank, who holds a staff of authority in his right hand, and behind him march four men who are probably servants on the deceased's estate. In front of the oxen which haul the bier are two wailing women, whose breasts are bare, and who are beating their foreheads in token of grief (Plate III). In the lower register on Plates II and III are seen the cow and her calf with three legs only, which are to be slaughtered for the funeral feast; two men bearing funerary coffers, with legs, containing offerings; two men bearing smaller coffers containing offerings to be presented during the ceremonies that were to be performed at the tomb; three men hauling by a rope a sledge on which is set a funerary coffer , surmounted by a figure of Ânpu, ; and three men hauling a second sledge, on which is set another coffer. The first coffer contains the four jars which hold the mummified intestines, heart, liver, gall-bladder, etc., of the deceased, and the second objects for use in the ceremonies connected with the “opening of the mouth.”

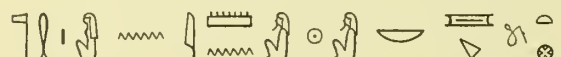
¹ The Panopolite district.

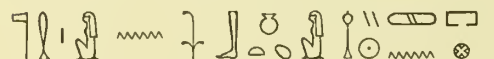
² See Naville, *Papyrus Funéraires de la XXI^e Dynastie*, Paris, 1912, p. 22.

In the upper register on Plate III, to the left, is a representation of the solemn ceremony which was performed at the entrance to the tomb. By the side of the funerary tablet , which is close to the pyramidal structure of the tomb, stands the jackal-headed god Anubis, who is embracing and holding upright the mummy of Nesitanebtâshru. In front of the mummy, by the side of a table of offerings, kneels the mother, or near relative of the princess, and behind her, standing at a table loaded with fruit, vegetables, bread, meat, etc., is an assistant priest, who is presenting a box of ointment . Close by stands the *Kher-heb* priest, who is reading from an opened roll of papyrus the magical formulae that gave back to the deceased the use of her members, and transmuted the offerings, which were presented to her one after the other, into something on which her KA, or "Double," could live. Below this scene two attendant priests are seen occupied in carrying out the ceremonies dictated by the Funerary Service, which is being read before the mummy. One of these is carrying to the chamber of offerings the foreleg of an ox, or bull, which is supposed to have been slaughtered, with which it was customary to touch the lips of the mummy, or statue, of the deceased before it was consigned to the tomb. This ceremony restored to the deceased the power to breathe, to think, to speak, to walk, and, in short, did away wholly with the restraint of the mummy swathings. A second ministrant is engaged in pouring out a libation at the foot of an altar, on which are placed conical loaves of bread, , and round cakes, ; and a third ministrant is presenting a vase of flowers and vegetables.

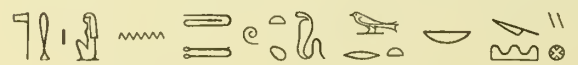
Text: [CHAPTER I.] The text opens with the title of the collection of funerary Chapters given in the papyrus, and reads: BEGINNING OF THE CHAPTERS OF COMING FORTH BY DAY AND "OF RECITAL OF WORDS OF COMMEMORATION IN KHERT-NETER," *i.e.*, the Other World, "which are to be recited on the day of burial, going in after coming forth." This is followed by a full list of the priestly offices which were held by the Princess Nesitanebtâshru, and is as follows:


 Great lady-in-chief of the secluded women of Âmen-Râ, the king of the gods.

 Priestess of Âmen-Râ, lord of Âaruṭ.

 Priestess of Nekhebet, the goddess of Nekhen the White.¹

 Priestess of Ânḥer-Shu, son of Râ.

 Priestess of Pekhthut, the great goddess, lady of Set.²

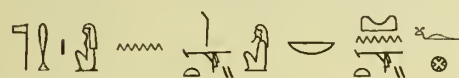
 Priestess of Osiris, lord of Abydos.

¹ Nekhen was called Eileithyiaspolis by the Greeks, and it was the capital of the Third Nome of Upper Egypt.

² A district near Beni Hasan.



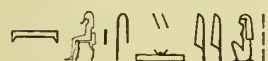
Priestess of Menu, Horus, and Isis.



Priestess of Tchebā (?), the lord of the Nome Antaeopolites.



Amen-Rā, the king of the gods.

Mut, the great goddess, the lady of Åsher.¹

President of the noble ladies.








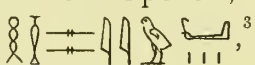
Following the list of the titles of the princess comes the text of the Chapter which is called "CHAPTER OF ENTERING INTO THE PRESENCE OF THE DIVINE CHIEFS OF OSIRIS,"²  At the end of it is given the paragraph which corresponds to the last section of the Chapter as found in the Turin Papyrus; this is the oldest known version of it. It is interesting to note that in the Rubric (Plate III) the name of Rā, , is written in black ink.

PLATE IV (Sheet 2).



Vignette only: This Vignette, which represents the Sunrise, belongs properly to the Hymn to the Rising Sun, which forms Chapter XV of the *Book of the Dead*. In the centre the disk of the sun, ☉, is seen being thrust aloft by a pair of arms, , which proceed from the cross-bar of the symbol of "life," which in turn is supported upon the top of the Tēṭ, , the symbol of the re-birth, or resurrection, of Osiris. The Tēṭ, as here depicted, is a conventional representation of the *sacrum* bone of Osiris and of his backbone generally, and, in the mystery plays which were performed at Abydos and at other towns in Egypt, the act of setting upright the Tēṭ, or model of the backbone of Osiris, was symbolic of the reconstitution of the body of the god and of his new life. The goddesses Isis, , and Nephthys, , kneel, one on each side of the Tēṭ, and hold it up with their hands. Above, on each side of the arms which bear up the sun's disk, are three apes, with their fore-paws raised in adoration of the rising sun. They represent the nine Ape-gods who open the gates of the sky to the Sun-god, and are called the "Openers," , and the nine Ape-gods who sing to him, and are called "Singers," ,³ but they are generally known as the "Spirits of the East," and their work was to sing praises to the Sun-god when he rose. In the older coloured papyri of the *Book of the Dead* the apes are sometimes four and sometimes seven in number.

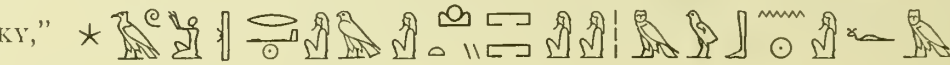
¹ A quarter of Thebes which contained the temple of Mut.

² The translations of many of the Chapters in this papyrus are given in *The Papyrus of Ani*, London, 1895, 4to, 1l. 10s., and in *Facsimiles of the Papyri of Hunefer*, etc., London, 1899, fol., 2l. 10s.; translations of the remainder will be found in Budge, *The Chapters of Coming Forth by Day*, 2nd edit., London, 1909.

³ See the Book "Åm-Tuat," Section I.

PLATE V (Sheet 3).

Vignette: The god Rā Heru-Khuti, hawk-headed, seated on a throne. On his head rests the solar disk encircled by a serpent ; in his right hand he holds the symbol of "life," and in his left the sceptre . Before him is an altar on which rest a libation vase and a lotus flower, and near it kneels Nesitanebtàshru, with her hands raised in adoration. She wears a heavy wig with fillet, lotus, and "cone" (see p. 2), and she is arrayed in a voluminous garment made of royal linen, or byssus.

Text: [CHAPTER XV.] "A HYMN OF PRAISE TO RĀ HERU-KHUTI AT HIS RISING ON THE EASTERN HORIZON OF THE SKY," * . The paragraphs begin:

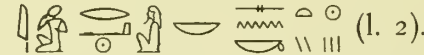



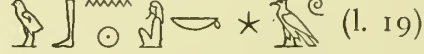
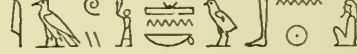
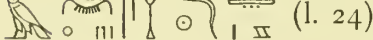
1. "O Rā, lord of light,"  (l. 2).
2. "Homage to thee, Rā-Harmakhis,"  (l. 7).
3. "Homage to thee! Thou risest in thy horizon as Rā,"   (l. 13).
4. "Thou risest in the morning,"  (l. 19).
5. "Praise be to thee! Thou risest like gold, illumining the earth,"   (l. 24).

PLATE VI (Sheet 3).

Vignette: Similar to that on Plate V.

Text: CHAPTER XV—*continued*.

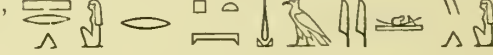


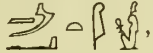

6. "May I appear in heaven, may I sail over the sky,"   (l. 5).

PLATE VII (Sheet 4).

Vignette: The Princess Nesitanebtàshru kneeling, with both her hands raised in adoration of the disk of the setting sun, to which she offers a large lotus flower, etc. The disk rests in the middle of the "Boat of the Setting Sun," which is being steered by a hawk-headed god, *i.e.*, one of the forms of Horus; the steering pole is also hawk-headed, and the post to which it

is attached has likewise the head of a hawk. On the side of the Boat, forward, is the Utchat , symbolic of "protection" and "strength." In front of the disk, in the forepart of the Boat stand the goddess Maât, , and the god Thoth, . The former directs the course of the Boat, and makes it to sail in a straight line to the entrance to the kingdom of the Night Sun, and the latter formulates and utters the words of power which make the progress of the Boat irresistible.



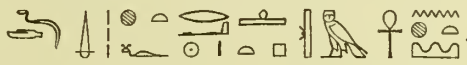






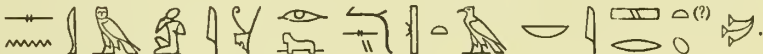

Text: [CHAPTER XV.] A HYMN TO THE SETTING SUN, . The text opens with a series of ten addresses to the setting sun, in which the god is called Ākheperu, , the Creator of the gods, Soul of Souls in Āmentet, Chief of the gods, God of light, Greatest of the gods, Opener of the Tuat, Weigher of deeds and words, Secret One, Very Great One, and Slayer of rebels. In l. 15 a short hymn to Rā-Harmakhis begins, and this is followed by a second hymn (l. 20) "which is to be sung when Rā setteth in the Land of Life," . According to the Rubric the hands of the singer are to be placed in an attitude of humility and deprecation, .

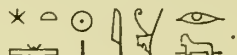
PLATE VIII (Sheet 5).

Vignettes: 1. The symbol of Āment, , i.e., the West, the Land of the Dead, with a loaf of bread , and a vessel of drink , to indicate the funerary offerings which are to be enjoyed there.

2. The KA, or "Double," of Princess Nesitanebtāshru, seated on a chair of state within a *seh* hall , the chair standing on a reed mat. She wears the usual wig, with lotus and cone; her right hand is raised in adoration, and in her left she holds the *kherp* sceptre , symbolic of her noble birth. In the front part of the hall stands a table covered with offerings of bread, cakes, a vessel of wine, and some vegetables. Above, written in hieroglyphs, is the legend "The Osiris Nesitanebtāshru prayeth" . From the fact that she is seated by herself we may conclude that she was unmarried, or a widow. In all the large painted Theban papyri we see the deceased sitting in the *seh* hall playing draughts on a board which is set upon a small table, but here a table of offerings takes the place of the draughtboard and its stand, and the hand of the princess is raised, not to move a piece, but in prayer.

3. The heart-soul (BA ) of Nesitanebtāshru, in the form of a woman-headed hawk, standing on a rectangular building, which symbolizes the tomb.


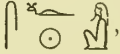

4. The god Rā, hawk-headed, and wearing on his head the disk encircled by a serpent, seated on a throne, which rests on a pedestal with its sides in the form of the symbol of *maât*,


or "Truth." He wears a collar and a tunic, to the waistband of which was fastened a tail, which hangs down behind him when standing up; here it is supposed to have been passed under him, for its end is seen falling down from his knees. The god holds the symbol of "life" in his right hand and the ordinary *tchām* sceptre in his left; before him kneels the spirit-soul of Nesitanebtâshru in its spirit-body, "offering thanks and singing praises to Rā," * .




5. Behind Rā is a bearded god, seated upon a tomb, who may represent the father of Nesitanebtâshru beatified, or her husband, if she had one.


Text: [CHAPTER XVII.] "The beginning of the Praisings¹ and Commemorations of coming "forth by Day, and of appearing in Khert-Neter (*i.e.*, the Other World), of union with the earth " (*i.e.*, being buried) in the Beautiful Âment, of coming forth by day, of being transformed there, "and of carrying out all the transformations which she (*i.e.*, the deceased princess) wisheth to "perform there, of playing at draughts, of sitting in the hall of the tomb, and of coming forth in "the form of a living soul."

PLATE IX (Sheet 6).

Vignettes: 1. Two Lions seated back to back and supporting the horizon with the disk of the sun on it, . One lion is called "Sef," , *i.e.*, "Yesterday," and the other "T̄uau," *  *, *i.e.*, "To-day" (or, "To-morrow"). The Lion "Yesterday" symbolizes Osiris and the Lion "To-day" Rā.




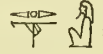

2. The symbol of Âment , *i.e.*, the West, with a loaf of bread on one side of it and a vessel of drink on the other; these symbolize the funerary offerings which are to be enjoyed there.

3. The god Osiris seated on the symbol of "truth," . He wears the *Atef* crown , with two ostrich feathers, symbolic of "truth," attached, from the back of his neck hangs the *menât* amulet, symbolic of virility and joy, and a deep, wide pectoral covers his breast. From his chin hangs his characteristic beard, and on his knees rests the symbol of "life," . He is seated here as King of Âment, *i.e.*, the Other World, and is supposed to represent the Night Sun, or the dead Sun-god: hence he is identified with Rā.

4. The Benu Bird, , before which are placed a small altar, with a libation vessel upon it, and a large lotus. This bird was believed by the Egyptians to be an incarnation of the soul of Rā, the Sun-god, and it typified to them the morning sun, new birth, renewed life, and resurrection; it was also identified with the Morning Star, and it was thought to spring from the great cosmic egg which K̄eb, the Earth-god and Nut, the Sky-goddess, produced at Heliopolis. The Benu has been frequently identified with the phoenix, of which bird most extraordinary



¹ *I.e.*, the formulae which "raise" the soul of the deceased.

stories have been related by Herodotus (II, 73), Philostratus (*Vit. Apollon.*, III, 49), Tzetzes (*Chiliar.*, V, 397), Pliny (*Nat. Hist.*, X, 2), Pomponius Mela (III, 8), and other classical writers. According to the text of the XVIIth Chapter of the *Book of the Dead*, the Benu is "Osiris who is in Ân," *i.e.*, Heliopolis. (Plate VIII, l. 13.)

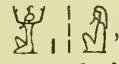
5. A hawk-headed god seated on the symbol of "truth," , and wearing the double crown of the South and North, . The form of this god is that of H̄eru-netch-her-tef-f, , or H̄orus, the defender of his father Osiris, but it is clear from the text (Plate VIII, l. 15) that the god actually referred to is Menu , or , an ithyphallic god, who wore plumes on his head, and had his right hand raised.


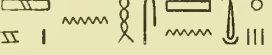
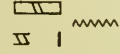

Text: [CHAPTER XVII—*continued.*]

PLATE X (Sheet 7).


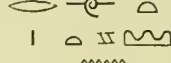
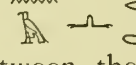
Vignettes: 1. The mummy of Princess Nesitanebtāshru, lying on a bier with legs in the form of the legs of a lion; the bier rests on a building resembling a *maṣṭābah* tomb in form, and stands between two pylons. On the pylon at the head of the bier stands a vulture, emblematic of the goddess Nephthys, whose name is above its head , and on the pylon at the foot of the bier stands another vulture, emblematic of Isis, whose name is written above its head .

2. A large uraeus, which holds itself upright by coiling its tail round the stalks of a lotus flower. In the old illuminated papyri (*e.g.*, the Papyrus of Hunefer) we find two uraei, which represent "the two exceedingly great uraei which are upon the head of their father Tem," and symbolize the South and the North, *i.e.*, Upper Egypt and Lower Egypt respectively. This fact suggests that the artist who drew the Vignettes in the Papyrus of Nesitanebtāshru omitted one of the uraei inadvertently.

3. The god H̄eh, , *i.e.*, "Millions of Years," kneeling, and holding in his left hand a notched palm branch, symbolic of the reckoning of time; his right hand is stretched out over an oval object with an eye in it, which probably represents a lake.

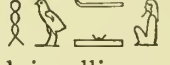

4. A bearded god, standing upright, with each hand extended over a lake. This god is called "Uatcht-ur," , and symbolizes a sea, either the Mediterranean or the Red Sea. The two lakes are called "Lake of H̄esmen"  and "Lake of Māa" , *i.e.*, "Lake of Natron" and "Lake of Salt." These two Lakes symbolize the "great double nest" in H̄ensu, , in which the Egg of the Sun was hatched, and the god thereof was Rā himself.


5. A bearded god, with the solar disk on his head, sitting in a doorway which rests on

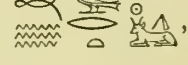
a mountain, ; the two leaves of the door are supposed to be thrown wide open. Various explanations of this door are given in the text. It is said to be Re-stat, , i.e., the door leading to the underworld of Memphis, or the southern gate of Na-rut-f , the underworld of Hensu, or the "Holy Door" leading into heaven, between the two leaves of which the Sun-god passes daily, when he comes from the Tuat, where he has passed the night, to rise upon this earth. The representation of this Door in the older coloured papyri is quite different from that here given (see the Papyrus of Ani, Plate VIII).

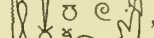
Text: [CHAPTER XVII—*continued*.]

PLATE XI (Sheet 8).

Vignettes: 1. Two bearded gods seated. These are the gods H_U and S_A, who follow Osiris, as well as the Sun-gods Rā and Temu. H_U  and S_A  are the personifications of the senses of feeling, or perception, and intelligence, and they are the sons of Rā, from whose blood they sprang into existence.

2. A dog-headed ape holding in his fore-paws the "Utchat," , or Eye of Rā, which he is presenting to the god Osiris. This ape was the companion of the god Thoth, whose behests he carried out, and his presence here has reference to some very ancient legends about the sun and moon, which were called the "Eyes" of the Sky-god. When the Eye of the Sun was obscured during a storm, or suffered eclipse, it was thought that it had been injured or eaten by Set, the god of darkness and evil. Similarly, when the Eye of the moon waned each month, it was thought that this same god Set bit a piece off it daily, and finally swallowed the last part of it. Whenever these disasters took place, the god Thoth pursued Set, and beat him, and made him disgorge the Eye of the Sun or the Eye of the Moon, which he then brought back and restored to its place in the sky. The restoration of the Utchat here signifies that Thoth will renew the life of Nesitanebtàshru in the Other World, as he renews the light of the sun daily, and creates the moon anew each month.

3. A cow-goddess wearing a collar, to which is attached at the back of her neck the amulet of the *menât*, which symbolizes fertility and happiness; she is called "Meḥ-urit," , and was, according to one tradition, the mother of the Sun-god Rā.

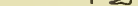
4. A son of Horus, called "Qebḥsenuf," , hawk-headed, and in mummy form.

5. A son of Horus, called "Ṭuamut," , jackal-headed, and in mummy form.

6. A son of Horus, called "Mestā" (or Kestā?), man-headed, and in mummy form.


Text: [CHAPTER XVII—*continued*.]

PLATE XII (Sheet 9).


Vignettes : I. A funeral chest, or coffer, from the vaulted cover of which the head of a god, Osiris, or Rā, is emerging. This chest represents the necropolis of Abydos, *Abtu*, , where, according to a very ancient tradition, Osiris was buried, and where he rose from the dead.

2. A son of Horus, called “Ḥepi,” , dog-headed, and in mummy form.


The four “sons of Horus” protected the internal organs of the dead, which were placed in jars provided with covers, each surmounted by a head of one of the sons of Horus.


3. A hawk-headed god called “Maa-âtef-f,” , in mummy form.

4. The god "Kheri-beq-f," , in mummy form.

5. The god “Ḥeru-khent-āriti (?)”, , in mummy form.

The three last-named gods and the four sons of Horus form the “Seven Spirits” who were appointed by Anpu (Anubis) to stand in the sarcophagus chamber of Osiris, and commanded to protect the body of the god from attacks by foes, both visible and invisible.

6. A figure of "the Osiris, Nesitanebtàshru, the priestess of Osiris, giving praise and thanks to the gods," * .

7. The god Osiris, bearded and wearing the *Atef* crown, seated, with the Uchat  before him (Plate XIII).

Text: CHAPTER XVII—*continued*, and the opening lines of CHAPTER XVIII.

PLATE XIII (Sheet 10).

Vignettes: 1. 2. Two hawk-headed gods seated facing each other.

3. A ram-headed god, seated, with the solar disk resting on his horns.

4. A ram-headed god, seated, and wearing the *Atef* crown, with solar disk, above his horns.

5. A ram-headed god, seated, and wearing a pair of plumes above his horns.

6. A ram-headed god, seated.

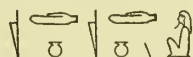
7. A ram-headed god, seated.

The seven gods, who have here forms different from those which are found in the older papyri, represent the "Seven Spirits" who protected the body of Osiris as it lay in the sarcophagus chamber. Their names are :

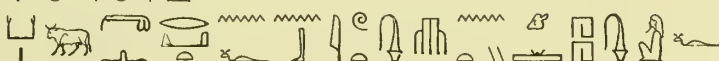
- ## 1. Netcheh-tcheh



- ## 2. Qetqet



- ### 3. Kanertānefnebaut Khentihehf



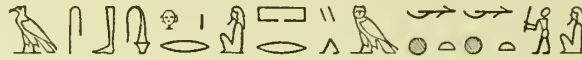
4. Āquḥerāmiunnutı



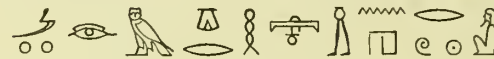
5. Ṭesherāruiāmiḥetānes



6. Asebḥerperiemkhetkhet



7. Maaemḥerḥanhru



8. The Princess Nesitanebtāshru kneeling, with her hands raised, offering praise to the God,

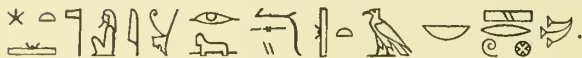



**Text:** CHAPTER XVIII—*continued*.

PLATE XIV (Sheet 11).

Vignettes: 1. The famous Persea tree of Heliopolis, which was associated with the worship of the Sun-god, who is here represented in the form of a large male cat.



2. Rā, in the form of a large male cat cutting off the head of a huge serpent, which is the type and symbol of Set, the god of all physical and moral evil. This scene refers to the great battle which was fought in predynastic times at Heliopolis, near the Persea tree, between the followers of Osiris, or Rā, and a host of evil men who served Set, the opponent of Osiris and Rā, and of all the other gods of light and goodness. The rebels were slaughtered in large numbers and very many of them were taken alive, and dragged in fetters into the temples of the gods of Heliopolis, where they were slain in the presence of the symbols of the gods, and their blood poured out over their altars. This victory was celebrated for thousands of years by an annual festival known as the "Slaughter of the Āntiu," and the picture of Rā destroying his foe. is inserted here as an earnest to the Princess Nesitanebtāshru, that as Thoth made Rā and Osiris to triumph over their foes, so he will make her to destroy her foes in the Other World.

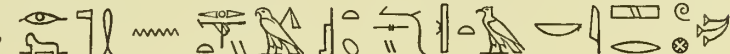
3. A god seated, with two hawks' heads, each facing in an opposite direction, and each having a feather rising from it. This god is neither Ānāf, , nor Shesmu, , the headsmen of Osiris, but a form of Horus, "who riseth up with two heads, the one bearing "truth, , and the other falsehood."¹

4. A goddess seated. The artist has probably inadvertently omitted to add a beard, for the figure which should be here is that of Horus.


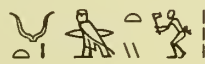
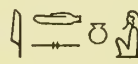
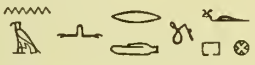
5. An ibis-headed god, seated, *i.e.*, Thoth.



6. A bearded god, seated, wearing two pairs of plumes, and a *menät* amulet, which hangs from the back of his neck. This is probably Nefer-Tem, , or Septu, .



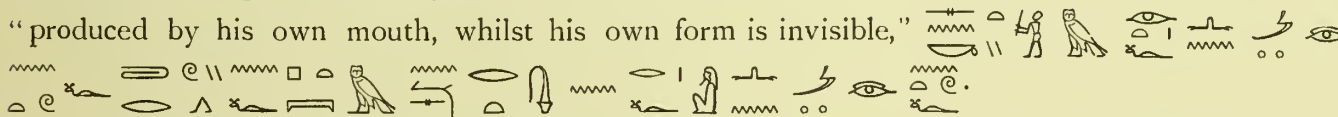
7. "The Osiris, the priestess of Menu, H̄eru, and Āst, Nesitanebtāshru," kneeling with her hands raised in adoration to the gods, .


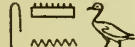
Text : 1. [CHAPTER XVIII—*continued.*] This Chapter contains ten addresses to the gods of the ten great mythological centres in Egypt, and their names are :—


- | | |
|-------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| 1. Ānu (Heliopolis). | Ātem,  , Shu and Tefnut. |
| 2. Ṭeṭ (Busiris). | Osiris, Isis, Nephthys, H̄eru-netch-her-teff. |
| 3. Sekhem (Letopolis). | H̄eru-khenti-n-āriti. |
| 4. Pe-Tep (Buto). | H̄eru-sa-Āst, K̄estā and H̄ep. |
| 5. Taui Reḥti. | Isis, Horus and K̄estā. |
| 6. Ābṭu (Abydos). | Osiris, Isis and Upuat. |
| 7. Up-miti,  . | Thoth, Osiris, Ānep and Āṭs,  . |
| 8. Ṭaṭṭu (Mendes). | Thoth, Osiris, Ānep and Upuat. |
| 9. Naruṭf,  . | Rā, Osiris, Šhu, Upuat. |
| 10. Re-stau. | Horus, Osiris, Isis. |



2. Rubric.

PLATE XV (Sheet 12).

Vignettes : 1. A human form shrouded in a covering which falls a little below the knees ; from the upper part of the covering two eyes, , look out. This figure probably represents the god Metchet, , who seems to have been a form of H̄eru-khent-āriti, who "shooteth forth light from his eyes, but is himself invisible ; who revolveth in heaven inside a flame "produced by his own mouth, whilst his own form is invisible," .

2. A hawk with outspread wings, about to fly, and a goose : these illustrate the words "she flieth like a hawk, she cackleth like a goose," 
 (Plate XI, 1. 4).

3. A dog-headed god, seated. This is the "god whose face is like unto that of a dog, whose "brows are like those of a man, who feedeth upon the dead, and swalloweth hearts," and is called "Ām-heh," .

4. A bearded god, seated, who is probably Horus or Rā.
5. Two bearded gods, in mummy forms, who assist the god who snatches at souls as they pass, and carries them away, and devours hearts.
6. A rectangular object, from which project the heads and parts of the bodies of three large serpents; before it are two stands on each of which rests a bowl of burning incense (?). Behind the serpents is a crocodile-headed god, who holds a large butcher's knife in his left hand. He lived in the darkness of the kingdom of Seker, the god of Death, and he is called either "Suti" , or "Smam-ur" , *i.e.*, the "Great Slaughterer."
7. Princess Nesitanebtashru standing before the god Kheperā in his boat, with her hands raised in adoration of the god.
8. The goddess Nephthys holding a papyrus sceptre in her right hand, and the symbol of "life" in her left.


Text: 1. [CHAPTER XXIII.] "The Chapter of opening the mouth of Osiris." This formula caused the mouth of the deceased to be "opened," that is to say, its magical power caused the bandages of the mummy to be loosed, and permitted the princess to regain her natural bodily powers, and to think and speak in the Land of the Dead as she had done upon earth. The openers of the mouth were Ptaḥ and Shu.

2. [CHAPTER XXIV.] "The Chapter of bringing words of power to Osiris." By the use of the formulae in this Chapter the deceased was able to realize every wish, and to transform herself into Kheperā, the great Creator.

3. [CHAPTER XXV.] "The Chapter of giving memory (or the power of recognition) to Osiris."

4. [CHAPTER XXVI.] "The Chapter of giving a heart to Osiris," which provided for the restoration of the heart of the deceased to her body, and the renewal of her bodily powers.


PLATE XVI (Sheet 13).

Vignettes: 1. The Boat of the god Kheperā, who has a human body, with a beetle for a head. At the prow is a sort of mat, which was probably made of reeds, or rushes, and on the upper part of it is perched a swallow, , between two ostrich feathers, which symbolize the two goddesses of Truth, Isis and Nephthys. In front of the boat stand the goddesses Isis and Nephthys (Plate XV), in human form. The two steering oars rest close to their poles, and each of these objects terminates in the head of a hawk, *i.e.*, Horus.

2. Two dog-headed apes, each having his fore-paws raised in adoration. These represent "the watchers who give judgment," *i.e.*, Isis and Osiris.

3. The Lion-god, or Shu, who assists Temu in building a habitation for the deceased in the Other World.

4. The Jackal god, with his tail raised in an unusual manner. He represents Anubis, and he brought Nesitanebtāshru through the Mesqet (see above, p. 2) even as he did Osiris.

5. The Serpent-goddess Uatchet, the "lady of flame," resting upon a cluster of papyrus plants, .

With this figure the series of Vignettes illustrating the XVIIth Chapter comes to an end.

6. Nesitanebtāshru kneeling before thirty-one gods, with her hands raised in adoration of them. The text reads: "The Osiris, the great and supreme lady of the secluded women of Āmen, the "directress of the noble women, Nesitanebtāshru, praiseth these gods."

Text: 1. [CHAPTER XXVIII.] "The Chapter of not letting the heart of the Osiris be "carried off from her in Khert-Neter (the Other World)." The words of this Chapter were addressed to a monster who went about the Land of the Dead cutting out people's hearts with his large knife, and also to the "fighting gods" of Heliopolis who were ruled by Set, the Power of Evil.


2. [CHAPTER XXVII.] "The Chapter of not letting the heart of the Osiris be stolen." These formulae prevented the sorcerers of the Other World from stealing the heart of Nesitanebtāshru, by means of charms, incantations, and magical arts generally.


3. [CHAPTER XXXVIII.] "The Chapter of living by air (or wind) in Khert-Neter, which is to be recited to repulse Merti (?)." The recital of this Chapter provided the deceased with air in the Other World.

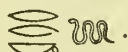
PLATE XVII (Sheet 14).

Vignettes: 1. A series of figures of the gods who are grouped in Chapter XVIII. The order of the figures does not agree with that given in the text, and one figure is wanting.

2. Nesitanebtāshru standing before two funerary chests: the upper one probably contains the jars which held her intestines, and the lower her body.

Text: 1. [CHAPTER XL.] "The Chapter of repulsing the Ass." The variants in other papyri show that we must read "Eater of the Ass," , i.e., the monster serpent which was identified with Āpep.

2. [CHAPTER XXXVI.] "Another Chapter of repulsing Shau," or Āpshai, , as we find in other papyri. This was an insect which devoured the body.

3. [CHAPTER XXXIII.] "Another Chapter of repulsing every kind of serpent." This formula was specially directed against the serpent Rerek, .

4. [CHAPTER XXXVII.] "Another Chapter of repulsing the two serpent-fiends called Merti." By reciting this formula these terrible serpents became motionless and powerless.

4. [CHAPTER XXVII.] “Another Chapter of not letting the heart of a man be carried away from him in Khert-Neter.” The text of this Chapter has already been given in the papyrus (see Plate XVI).


PLATE XIX (Sheet 16).

Vignettes : 1. A bearded god in mummy form, with his legs up to the knees buried in the ground.

2. Nesitanebtāshru standing upright, with her hands by her side ; the column of hieroglyphs in front of her gives her name and that of her mother. On the ground near her are two small tables, standing on reed mats, containing offerings of bread, fruit, flowers and vegetables.

3. A man wearing a short tunic which is fastened round his waist by a belt ; his hands are raised in an attitude of supplication.

4. Nesitanebtāshru standing before a god, and holding a sail, emblematic of air, in her right hand. The god is probably Tem, of whose nostrils the "sweet breezes of the north wind" were the breath.

5. Two divine beings, each clasping a hand of the other and wearing a tail, standing in the presence of a god, who holds a sceptre in one hand and "life," , in the other. The two figures may represent kinsmen of Nesitanebtāshru.



6. The same two divine beings, facing in the opposite direction, standing before the open door of a tomb ; the foremost has his right hand raised as if he were addressing or saluting the occupant of the tomb.




Text : 1. [CHAPTER XXVIII.] "The Chapter of not letting the heart of a man be carried away from him in Khert-Neter." A copy of the text of this Chapter has already been given in the papyrus (see Plate XVI).


2. [CHAPTER XI.] "The Chapter of appearing against enemies in Khert-Neter." The recital of this Chapter enabled the deceased to obtain all the attributes of Rā, Horus, and Ptaḥ, and to destroy all her enemies.

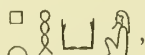
3. [CHAPTER II.] "The Chapter of coming forth by day, and of living after death." The recital of this formula enabled the deceased to reappear on the earth from the Other World, just as the moon reappeared in the sky each month, after its wane and death.

PLATE XX (Sheet 17).

Vignettes : 1. "The Osiris Nesitanebtāshru, daughter of Nesi-Khensu, seated on a chair of state, the legs of which are in the form of the legs of a lion ; she wears a long loose garment which reaches to her feet as they rest on a stool, and in her left hand she holds the *Kherp* sceptre, . Before her, resting on a table made in the form of the *aat* stand, , are heaped up offerings,

flat round cakes, , loaves of bread, , lotus flowers, etc., all placed inside the *ka*, , which indicates that the food is of a spiritual or mystical character.

2. The god Thoth, ibis-headed, standing and holding the sceptre, , in his right hand, and "life" in his left; behind him stands a god, who may be a deified kinsman of Nesitanebtâshru. Before Thoth stands Nesitanebtâshru with her right hand raised in salutation to the god. The attitude of the princess suggests that she has just emerged from the tomb which is behind her, having been brought forth therefrom by the recital of magical formulae by Thoth, who in predynastic times supplied Isis, Anubis, and Horus with the "words of power" that restored the reconstituted body of Osiris to life.

3. Nesitanebtâshru seated as before, with a table of offerings before her. Above it are written in hieroglyphs the name of the princess and that of her mother, and to the left of these is the name Ptaḥ-Ka, , which seems to be that of the god who provided the princess with food in the Other World.

Text : 1. [CHAPTER IV.] "The Chapter of traversing the road above the earth." The recital of this formula enabled the deceased to travel to the land of the blessed by a special road through the sky.

2. [CHAPTER XLIII.] "The Chapter of not letting the head of a man be cut off in Khert-Neter." From this Chapter it seems clear that in very primitive times the heads of the dead were severed from their bodies to prevent their return in the body to earth. Osiris himself is said to have suffered dismemberment, but in the early dynastic period the custom of cutting off the heads of the dead fell into disuse, and still later a formula was composed with the special intention of ensuring the inviolability of the body.

3. [CHAPTER LXI.] "The Chapter of drinking water in Khert-Neter." This formula has already been given on Plate XVIII, where, however, it has the title "Chapter of not letting the souls of a man be carried from him in Khert-Neter."

4. [CHAPTER VI.] "The Chapter of making the Shauabti figure do work in Khert-Neter." This formula is the well-known text which is cut on the numerous small *ushabtiu* which are found in such numbers in all large museums. In primitive times many slaves were buried alive with a king, or chief, in his tomb, and the spirits of these were intended to serve his soul in the Other World, as their bodies had ministered to his body in this world. In dynastic times the Egyptians gradually dropped this custom, and substituted figures in stone, faïence and wood for the living slaves. The formula of this Chapter was next cut on these figures, and the Egyptians believed that when it was recited, the inanimate figure would turn into a being which would be able to minister as effectually to the soul of the dead person as the spirit of the living slave had done. In the case of a great man 365, or 366, of such figures were buried in his tomb, that is to say, one for each day of the year. More than 700 *ushabtiu* figures were found in the tomb of Seti I.

5. [CHAPTER V.] "The Chapter of not letting a man do work in Khert-Neter."

PLATE XXI (Sheet 18).

Vignettes: 1. Nesitanebtâshru standing and holding in her right hand a large knife, with which she is about to attack a monster serpent, which is biting the shoulder of a large horned animal of the gazelle class. Strictly speaking, this is the Vignette of Chapter XL.

2. Nesitanebtâshru standing by the side of the goddess Isis, who has on her head a pair of high horns between which is the disk of the full moon.

3. A rectangular bench, or *dîwân*, on which are seated a god and a goddess facing a god; these three forms perhaps represent Nesitanebtâshru holding converse with her father and mother, or kinsfolk, or taking her seat with the great gods (Chapter CIV).

4. A god holding $\frac{\circ}{\text{T}}$ in his right hand, and a sceptre in his left. He probably acted as a guide to the deceased.

Text: 1. [CHAPTER CV.] “The Chapter of making the KA (*i.e.*, Double) of a man to be at peace with him in Khert-Neter.” The object of this formula seems to have been to provide the KA with offerings in such sufficiency that it might be at peace with the deceased.

2. [CHAPTER XLVII.] “The Chapter of not letting the seat of a man be taken away from him in Khert-Neter.”

3. [CHAPTER CIV.] “The Chapter of sitting among the Great Gods.” This formula enabled Nesitanebtâshru to obtain the services of Abait, or Bebait, (the mantis) in the Other World, and to reach the abode of Osiris and the great gods, and to take his seat among them.

4. [CHAPTERS XCVI and XCVII.] “The Chapter of being by the side of Thoth, and of making glorifyings in Khert-Neter.” The first formula bestowed upon the deceased the power of Thoth, and enabled her to pacify the Red Devil in the sky, and to disarm Set as Thoth did. The second enabled her to propitiate the four Spirits, Maa-teff, Kheribeqf, Heru-Khenti-ânmeriti, and Ânpu.

PLATE XXII (Sheet 19).

Vignettes: 1. A god, wearing a tail, with his right hand raised in address.

2. A god (Thoth?), holding a sceptre $\frac{\text{J}}{\text{O}}$ and $\frac{\circ}{\text{T}}$.

3. Four gods, or Spirits, seated on a rectangular bench, or *dîwân*, illustrating probably Chapter XCIV.

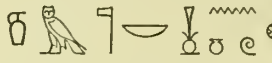
4. Nesitanebtâshru standing, and holding a sceptre in her right hand.

5. Two uraei, which probably represent Āpshait (Chapter XXXVI).

6. A jackal standing on a bench, the god Shu (?). See Chapter LV.

Text: 1. [CHAPTER XCIV.] "The Chapter of offering cakes and ale in Khert-Neter." This formula secured for the deceased the help of Maa-ātef-f, the keeper of the Books of Thoth. The things usually offered by the deceased are a palette and an ink-jar, not cakes and ale.

2. [CHAPTER CIII.] "The Chapter of being with the goddess Hathor."

3. [CHAPTER XXXVI.] "The Chapter of repulsing Āpshait." By means of this formula the deceased identified herself with Khnemu, the Lord of Shennu, . The Āpshait appears to have been an insect possessing the power to gnaw through the mummy wrappings into the body.

4. [CHAPTER LV.] "The Chapter of giving air to Osiris in Khert-Neter." This formula gave the deceased power to breathe in every part of heaven and earth, and by it she identified herself with the "Jackal of jackals," and with Shu, the god of the air.

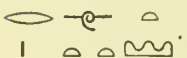
PLATE XXIII (Sheet 20).

Vignettes: 1. A divine being carrying a sail, symbolic of air, *i.e.*, the Vignette of Chapter LV. (See Plate XXII.)


2. A god, or divine being, standing before the door of a tomb. He is probably Anubis; see the Vignette in the Turin Papyrus, Chapter CXVII, ed. Lepsius, Plate 44.

3. Nesitanebtāshru presenting an offering to a god, and being welcomed by him.

4. Nesitanebtāshru grasping the left hand of a god with her right, and being welcomed by him.

5. Nesitanebtāshru grasping a staff, and ready to set out on her journey through Re-stau, .

6. A monster serpent which guarded the ways in Re-stau.

7. A beardless god (?), standing before Nesitanebtāshru, who is seated on a chair of state and is smelling a lotus-flower .

Text: 1. [CHAPTER CXVII.] "The Chapter of taking to the road in Re-stau." This formula enabled the deceased to find her way through the Valley of the Dead to the waters of the Great Lake.

2. [CHAPTER CXVIII.] "The Chapter of coming forth from Re-stau." This formula ensured for the deceased a welcome by the beings of Re-stau.

3. [CHAPTER XXI.] "The Chapter of giving a mouth to the Osiris." This formula restored to the deceased her power of speech, and brought back to her her reasoning powers.

4. [CHAPTER XII OR CXX.] "The Chapter of going into and of coming out from Khert-Neter." This is a prayer to Rā for power to journey successfully through the Other World, and to possess freedom to move about there at will.



5. [CHAPTER CXXII.] "The Chapter of raising the foot, and of coming forth upon the earth, and of entering in after having come forth." This formula is a prayer that food may be provided for Nesitanebtâshru on the journey, and that she may fly like a hawk, and appear like the Benu (Phoenix), and rise like the Morning Star.

PLATE XXIV (Sheet 21).

Vignettes : 1. Nesitanebtâshru, holding her sceptre, followed by one of the beings of Re-stau, who appears to be addressing words of salutation to her.

2. Nesitanebtâshru being welcomed by one of the gods of Re-stau, who touches her right hand with his left.

3. Nesitanebtâshru adjuring three serpents.

4. Nesitanebtâshru reciting spells over the Crocodile Shui, , and adjuring it to fall down senseless at her words, and not to attempt to approach her to steal her *hekan*, , or "words of power." The monster's head is turned away from her as the result of her spells.

5. Nesitanebtâshru grasping her sceptre, and reciting spells over four crocodiles (see Plate XXV).

Text : [CHAPTER XXXI.] "Another Chapter of repulsing the Crocodile which cometh to carry away the words of power of a man from him in Khert-Neter." This Chapter contains a series of spells against the great Crocodile Shui and his companions, which take the form of serpents, and the deceased claims special power over them because she is identified with Osiris, Horus, and Anpu. The knowledge of this Chapter, according to the **Rubric**, gave her power to walk about on earth among the living. The text of the Chapter in this papyrus contains many readings which are different from those of the Theban and Saïte Recensions.

PLATE XXV (Sheet 22).

Vignettes : 1. Nesitanebtâshru reciting spells over four crocodiles, each of which comes from one of the Four Quarters of the earth and sky to bar her passage, and as a result the heads of the four monsters are "turned back," *i.e.*, turned away, so that they cannot snap at her as she passes.

2. Nesitanebtâshru uttering a spell over a great serpent, which has its head turned away ; this is probably the Vignette of Chapter X.

3. Nesitanebtâshru uttering a spell over a great serpent which has its head directed against her.


4. Nesitanebtâshru standing with her right hand clenched and laid upon her breast as if protecting her heart ; this is the Vignette of Chapter XC.

5. Nesitanebtâshru grasping her sceptre, and addressing a god seated in a boat ; this is the Vignette of Chapter XC.

Text: 1. [CHAPTER X.] "The Chapter of making a man to come forth against his enemy in Khert-Neter." This formula enabled Nesitanebtâshru to traverse heaven and earth, and gave her words of power for millions of years.

2. [CHAPTER XC.] "The Chapter of not letting the soul of a man be taken away from him in Khert-Neter." This Chapter is addressed to the "cutter off of heads," who is seated in a boat, and Nesitanebtâshru prays that his head may be turned behind him, so that he may see the fiends who are coming up behind him to cut off his head. In the Vignettes of this Chapter in the Theban and Saïte Recensions, the head of the god is seen to be turned round, and his eyes are able to look behind. In the Saïte Recension this Vignette stands above Chapter XCIII.

PLATE XXVI (Sheet 23).

Vignettes: 1. The Boat of Râ. On a rectangular platform, in the middle of the Boat, rests the solar disk enveloped by a serpent, , and in front of it are a table of offerings, bread, cakes, and a lotus flower. At one end of the Boat stand Isis and a figure of Nesitanebtâshru, and at the other Nephthys and a figure of Nesitanebtâshru.

2. Two of the Eight human-headed hawks which represent the Company of the Spirits of Heaven which adore Râ in his Boat.

Text: 1. [CHAPTER CXXXI.] "The Chapter of not letting the heart of a man be carried off from him." This Chapter is a formula, the recital of which gave Nesitanebtâshru the power to enter into the Boat of Râ, and to travel with him, and to be under the protection of the goddess Mehen, whose duration was for millions of years.

2. [CHAPTER CII.] "The Chapter of embarking in the Boat of Râ." This is a prayer in which Nesitanebtâshru entreats the god's permission to enter the Divine Boat, so that she may be among his bodyguard, and among the "stars which never rest" (planets?).

3. [Unnumbered CHAPTER.] "The Chapter of taking possession of the Merti."

The Text reads: 

PLATE XXVII (Sheet 24).

Vignettes : 1. Six of the Eight human-headed hawks which form the Company of the Spirits of Heaven, and which adore Rā in his boat.

2. Nesitanebtāshru kneeling, with both hands raised in adoration.

Text : [CHAPTER XXXII.] “The Chapter of repulsing the Four Crocodiles which come to carry away the heart of the deceased from her.” This Chapter enabled Nesitanebtāshru to repulse the Four Crocodiles of the West, East, South, and North, and to assume the powers of Set, Osiris, Sep̄t, and Uatch-Merti. The later text of this Chapter in the Saïte Recension mentions the “Eight Crocodiles.” The object of all such spells as are found in this Chapter seems to have been to paralyse temporarily fiends of all kinds, and not to destroy them. At the end of the Chapter is the rubrical direction : “Say when a man is delivered from the Four Crocodiles in Khert-Neter,”



PLATE XXVIII (Sheet 25).

Vignettes : 1. Nesitanebtāshru kneeling (Plate XXVII), with her hands raised in adoration before three ibis-headed gods, who are seated on a rectangular stand.

2. Nesitanebtāshru kneeling in adoration before the Four Sons of Horus, Kestā, Hep, Tūamutef, and Qeb̄hsenuf, who are seated on a rectangular stand.

3. Nesitanebtāshru kneeling in adoration before a hawk-headed god (Horus), a jackal-headed god (Anubis), and a woman-headed goddess (Nephthys?). In the Vignette to Chapter CXXXII in the Saïte Recension the deceased is seen standing in prayer before a hawk wearing the White Crown, and the Great Company of Gods, Tem, Shu, Tefnut, K̄eb, Nut, Osiris, Horus, Isis, and Nephthys.

Text : [CHAPTER CXXXIV.] “Another Book of making perfect the Khu (*i.e.*, Spirit) of the deceased.” The Chapter is a hymn of praise to Rā, who is identified with Kheperā, and its recital by Nesitanebtāshru gave her the power of Rā, wherewith to destroy all her enemies, and the power of Horus, wherewith to defeat Set, and secured for her a passage in the Boat of Rā daily. The **Rubric** orders the Chapter to be said over a model of the Boat of Rā, in which is placed a new tile, with figures of a hawk and other gods painted upon it in yellow colour. The model was to be anointed with cedar oil, and incense was to be burnt to it, and fowls were to be sacrificed ; these ceremonies constituted an act of worship to Rā.

PLATE XXIX (Sheet 26).

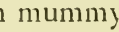





Vignettes : 1. Nesitanebtāshru kneeling, with her hands raised in adoration before Osiris, wearing the *Atef* crown, a crocodile-headed god (Bebi?), and a woman-headed goddess (Isis?), all of whom are seated upon a rectangular stand.

2. The sun's disk rising on the horizon between the Two Trees of the Sunrise.
3. The Morning Star, symbolized by a bull, with a god in attendance. See the Vignette of Chapter CIX in the Saïte Recension, where a small bull-calf is represented.
4. A swallow, perched on a conical object; this bird here symbolizes Isis. This is the Vignette of Chapter LXXXVI.
5. A golden hawk. This is the Vignette of Chapter LXXVII.

Text: [CHAPTER XV (?).] "A Hymn of Praise to Rā Heru-Khuti, when he riseth on the horizons, and when he setteth in Ānkhet," *i.e.*, the Land of Life, the West. This hymn very closely resembles in form and subject matter the various Hymns to Rā that form Chapter XV. The paragraphs begin :

1. 
2. 
3. 

PLATE XXX (Sheet 27).

- Vignettes :** 1. A hawk on a stand. This is the Vignette of Chapter LXXVIII.
2. The Serpent-god Sata, with human legs. This is the Vignette of Chapter LXXXVII.
3. A Crocodile-god on a stand. This is the Vignette of Chapter LXXXVIII.
4. The god Ptaḥ on a cubit , in mummy form, and holding a sceptre symbolizing serenity, , life, , and stability, ; from his neck hangs the *menât*, , symbol of virility and happiness. This is the Vignette of Chapter LXXXII.
5. The Ba, or Soul, of Osiris Ba-neb-Tet, . This is the Vignette of Chapter LXXXV.
6. A goose. In the older papyri the bird is a heron. This is the Vignette of Chapter LXXXIV.
7. A goose. In the older papyri the bird is a Benu (Phoenix). This is the Vignette of Chapter LXXXIII.

Text: [CHAPTER XV ?.] "A HYMN OF PRAISE to Rā Ḥeru-Khuti, first one of the dawn, when he riseth on the eastern horizon of heaven."

"Homage to thee, Rā Ḥeru-Khuti, holy god, creator of the things which exist: Tanen who givest life to the gods and to the beings of primeval matter, maker of heaven, which thou didst stablish firmly by thy two hands, and didst make for thyself a place wherein to rise.

"Beautiful art thou, O Rā Ḥeru-Khuti, in thy rising on the eastern horizon! Gods and men lift up their hands in praise of thy beautiful face.

"Beautiful art thou, O Rā Ḥeru-Khuti, in thy rising in the egg within the sky! All the HAMEMET beings praise thee after thy rising.

"Beautiful art thou, O Rā Ḥeru-Khuti, in thy rising on the T̄uat (*i.e.*, the Other World) within Ākert! The ape-gods sing praises to thy beautiful face.

"Homage to thee, Watcher, living one, new being, whose youth is renewed, first one of the dawn! The gods in Āmenti praise thee!

"Homage to thee, rising, shining, crystal in colour, thou vanquishest the darkness.

"Homage to thee, Mighty One, who art exalted in thy name of 'Lord of the Mighty Ones,' twice-valiant Power.

"Homage to thee, Great One, Divine One, in thy name of 'Lord of the Utchati,' who dost make thy birth to come to pass.

"Homage to thee, who dost rise anew in thy name of 'Giver of Thrones, Advancer to Dignities.'

"Homage to thee, the Company of the gods praise thee, and men and gods greet thee with cries of joy when thou settest, O Beautiful Face!"

PLATE XXXI (Sheet 28).

Vignettes: 1. A human head rising out of a lotus flower, the symbol of Nefer-Tem, growing in a lake; this is the Vignette of Chapter LXXXIb.

2. A bearded god seated on a reed mat; on his head he has the solar disk encircled by a serpent; this is the Vignette of Chapter LXXX.

3. Nesitanebtāshru, holding a staff in her right hand, in converse with a goddess who is facing her and is identical with herself in form and holds a staff in her left hand. Behind each of these stands a goddess (?) with one hand resting upon her breast. The goddess may be the Queen Nesi-Khensu.

4. Nesitanebtāshru standing, with her hands raised in an attitude of adoration before a goddess, who resembles herself.

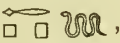
Text: "A Hymn of Praise to Ātem, , when he cometh forth from the Chamber of Āment." This composition consists of a series of fourteen Addresses to Ātem, the god of the

PLATE XXXIV (Sheet 29).

Vignettes : 1. Nesitanebtāshru standing at the door of a tomb (?), and presenting a table of offerings on which are set cakes, loaves of bread, fruit, flowers, etc.

2. Nesitanebtāshru, with her hands raised in adoration, standing at an altar which is set upon a wooden stand, before the god Thoth, who is depicted with the head of an ibis. This is the Vignette either of Chapter XC or Chapter XCIV.

3. A boat with a sail hoisted and filled with wind. In the bows is a table of offerings, and before and behind the mast sits a man ; in the stern, near the steering-post, is a woman.

Text : 1. [CHAPTER CVIII.] “The Chapter of knowing the Souls of Pe.” The town of Pe was a part of the town of Per-Uatchit, or Buto, in the Delta, and the three gods Temu, Sebek, and Hathor were its “Souls.” The recital of this Chapter gave Nesitanebtāshru the power to conquer Āpep, , the personification of Evil, and to trample him under foot. It also enabled her to defy the Serpent, 46 feet long, which guarded the Mountain of the Sunrise. The Souls here mentioned are usually associated with Āment.




2. [CHAPTER CXII.] “Another Chapter of knowing the Souls of Pe.” The knowledge of this Chapter secured for the deceased the assistance of Horus and two of his sons, or uncles, Kestā and Hēpi. In this Chapter we have a version of the legend which tells how Set, the god of Evil, in the form of a black pig, attacked Horus, and smote him a blow in the eye which temporarily blinded him. Rā healed the wound, and Horus recovered the sight of his eye through the ministrations of Rā, Kestā, and Hēpi. By knowing the names of these gods, and by uttering them, Nesitanebtāshru was able to preserve herself from all the attacks of Suti   .

PLATE XXXV (Sheet 30).

Vignettes : 1. The Four Sons of Horus, viz., Kestā, Hēpi, Tūamutef, and Qebḥsenuf.


2. Nesitanebtāshru kneeling, with her hands raised in adoration before the head of the Hawk-god, Horus, in a boat.

Text : 1. [CHAPTER CXIII.] “The Chapter of knowing the Souls of Nekhen.” Nekhen was a very ancient town of Upper Egypt, and its Souls were Horus, Tūamutef, and Qebḥsenuf. The knowledge of the secret names of these gods enabled Nesitanebtāshru to avoid the accident which happened to Horus, *i.e.*, falling into the water.

2. [CHAPTER CVII.] “The Chapter of entering in and coming forth from the Tūat of the Āmentiu among the followers of Rā, and of knowing the Souls of Āmenti.”

3. [CHAPTER CVIII.] “Another Chapter of knowing the Divine Souls of the West.”

PLATE XXXVI (Sheet 31).

Vignette : A series of thirty-five seated gods, arranged in two rows. Each god wears on his head the *Atef* crown, *i.e.*, the White Crown with a feather on each side of it, and from the back of his neck hangs a *menät*, . These probably represent the gods of the great towns mentioned in Chapter XVIII.





Text : 1. [CHAPTER CIX.] “The Chapter of knowing the Divine Souls of the East.” The recital of this Chapter gave the deceased power to travel over the eastern part of the sky, and made him master of the Elysian Fields.

2. [CHAPTER CXIV.] “The Chapter of knowing the Divine Souls of Khemenu (Hermopolis)”: their names, according to the Saïte Recension, were Thoth, Sa, and Temu.

PLATE XXXVII (Sheet 32).

Vignettes : 1. Four funerary coffers and four seated goddesses.




2. A series of thirty-six seated gods (ten on Plate XXXVII and twenty-six on Plate XXXVIII), arranged in two rows; see the gods on Plate XXXVI.

Text : 1. [CHAPTER CXV.] “The Chapter of coming forth into heaven, of making a way through the Other World (*Amhet*,    ), and of knowing the Divine Souls of *Ānu* (Heliopolis).” The recital of this Chapter gave the deceased the power to be re-born like *Rā*, daily, and to emerge unhindered from the Other World, like *Rā*. The Divine Souls of *Ānu* were *Rā*, *Shu*, and *Tefnut*.

2. [CHAPTER CXVI.] “The Chapter of knowing the Divine Souls of *Ānu* (Heliopolis).” The version of this Chapter here given is shorter than that in the older papyri, and it has no Rubric as in the Papyrus of Nu. The knowledge of this Chapter enabled the deceased to avoid drinking filthy water and eating offal. The Divine Souls of *Ānu* were Thoth, Sheta-Saa, and Rekh-Tem.

3. [CHAPTER LXXXI.] “The Chapter of making the transformation into a lily (or lotus).” The recital of this Chapter gave the deceased the purity of the “pure lily” and the attributes of Nefer-Tem, or the rising sun.


4. [CHAPTER LXXX.] “The Chapter of making the transformation into the god” (*or*, God). The recital of this Chapter enabled the deceased to transform herself into “the girdle of the robe of the Sky-goddess, or Heaven,” and into the sun, who “lightened the darkness,” and led it captive: in short, it gave her the power to transform herself into Light.

5. [CHAPTER LXXXVII.] “The Chapter of making the transformation into the serpent Sata,”   . The recital of this Chapter enabled the deceased to take the form of the great






serpent Sata, and to glide at will into every place where this Snake-god went, and especially to move through the thick undergrowth which was supposed to exist in Dead-Land, which she would have to pass through on her way to the kingdom of Osiris.

PLATE XXXVIII (Sheet 33).

Vignettes : 1. Twenty-six seated gods, each wearing the *Atef* crown, and each with a *menät* amulet suspended from the back of his neck.

2. A "Company" of sixteen bearded gods (twelve gods on Plate XXXIX), arranged in pairs, each god holding a sceptre, , with both hands.

Text : 1. [CHAPTER LXXXVIII.] "The Chapter of making the transformation into a crocodile." The recital of this Chapter gave to the deceased the power to traverse quickly the rivers of the Other World from one end to the other, and to pass through its waters unseen, if necessary, on her way to the kingdom of Osiris. Moreover, armed with the strength of the crocodile, she would have no need to fear the attacks of other monsters of the rivers and streams.

2. [CHAPTER LXXVI.] "The Chapter of making any transformation which Nesitanebtāshru may be pleased to make." The recital of this Chapter secured for the deceased the services of the *mantis*     , which would lead her safely along all the roads of Dead-Land and bring her to the kingdom of Osiris.

3. [CHAPTER LIII.] "The Chapter of not eating filth, and of not drinking urine in Khert-Neter." The recital of this Chapter secured for the deceased the bringing to her of the divine food of Rā, and the food of the Earth-god Kēb, in the event of the failure of the customary funerary offerings. The Doubles of the dead who abode in the tombs lived upon the spirit of the food offered to them by their friends who were still on the earth. If such offerings were, for any cause, discontinued, it was believed that the Doubles would be driven to leave their tombs and to eat any unclean substance, and to drink any and every kind of dirty water.

4. [CHAPTER XCI.] "The Chapter of not letting the heart-soul (Ba) of a man be shut up in Khert-Neter." The recital of this Chapter prevented the heart-soul of Nesitanebtāshru from being caught and kept in any kind of place against its will, and made it quite certain that it would come to her body at the proper time, and be united to her. In the Vignette in the Saïte Recension, the soul, in the form of a human-headed hawk, is seen flying to its body.


5. [CHAPTER XLIV.] "The Chapter of not dying a second time." The recital of this Chapter prevented the deceased from dying a second time, either through the failure of her relatives to provide funerary offerings, or through the attacks of the fiends and devils who were supposed to infest Dead-Land. Every soul in the Other World was liable to suffer death a second time from some cause or other, and the only being who could not die a second time was Osiris. The recital of this Chapter enabled the deceased to mingle her soul with that of Osiris, and, in this way, to escape the second death.






PLATE XXXIX (Sheet 34).

Vignettes: 1. Twelve of a "Company" of bearded gods, who are arranged in pairs, and seated on thrones, each holding a sceptre in his hands.

2. The goddess Maāt, in human form, wearing on her head the feather of Maāt.

3. A goddess, Isis or Hathor, wearing on her head a pair of horns, between which is the disk of the full moon.

Text: 1. [CHAPTER XCIII.] "The Chapter of not sailing to the East." The recital of this Chapter by the deceased when she was sailing on the streams in the Other World, prevented her boat from being taken in the wrong direction, *i.e.*, to the east instead of to the west, where the Elysian Fields were situated. It also secured for her the guidance of the god Ḥer-f-ḥa-f, , who acted as a sort of Charon, and ferried the souls of the dead over the river which divided this world from the Other World. It was believed that this god only transported the souls of the righteous in his boat, and that the boat itself refused to allow any except those who were "truth-speakers" to enter it.

2. [CHAPTER LB.] "The Chapter of not entering into Khert-Neter." The ordinary title of the Chapter is, "The Chapter of not entering to the block of the god," but our papyrus has  instead of , and the Vignette in the older papyri proves that it is the block of the god which is referred to. This block was set up near the Judgment Hall of Osiris, and it was presided over by the terrible god Shesmu,   , who was his headsmen-in-chief. After the wicked were decapitated, their bodies were cut up by the assistants of Shesmu, and the pieces were cast into pits of fire. The recital of this Chapter enabled the deceased to escape from the block and the slaughter-chamber.

3. [CHAPTER CLXXXVIII.] "The Chapter of the going in of the soul to build abodes, and to come forth by day." The recital of the Chapter gave to the deceased the power to build an abode, or abodes, for herself on this earth, and, whensoever she wished, to return to it from the Other World. It would also cause her heart-soul and her shadow to rejoin her body, and make them to come to it from any place whatsoever. At the end of the Chapter comes the following short hymn to Rā:—

"Homage to thee, O Rā, in thy beautiful rising, Prince of the Morning.

"Homage to thee, O Rā, in thy beautiful ascending, Prince of the Morning.

"Homage to thee, O Rā, in thy beneficent advent to Nesitanebtāshru, on this beautiful day."



PLATE XLII (Sheet 36).

Vignettes: 1. A hawk, with outstretched wings, fluttering over the mummy of Nesitanebtâshru, which lies on a bier, and holding over it the symbol of eternity. This Vignette seems to refer to the incident in the Legend of Isis and Osiris, in which it is said that the goddess Isis, in the form of a hawk, hovered over the body of Osiris as it lay on its bier, and restored it to life. A somewhat similar Vignette is found above Chapter LXXXIX, where we see the soul of the deceased, in the form of a human-headed hawk, hovering over its body. It illustrates the Chapter which is entitled "The Chapter of uniting the soul to its body in Khert-Neter."

2. Anubis, jackal-headed, and Horus, hawk-headed, standing, each with his left hand raised, addressing the mummy of Nesitanebtâshru, or pronouncing words of power which shall effect her resurrection.

3. The Four Sons of Hôrus, standing ready to perform the ceremonies which may be ordered by Anubis and Horus.

4. The goddess Isis kneeling on one knee, and holding in her hands a table on which are cakes, fruit, etc., of an immaterial nature on which Nesitanebtâshru is to live in the Other World.

5. The god Ptah, bearded and in mummy form, wearing a *menât* amulet at the back of his neck, and holding in his hand a sceptre, the upper part of which consists of the symbols of "life," ☥ , and "stability."

Text: [CHAPTER CXLII—*continued*.] List of the forms of Osiris and of the names of cognate gods. At the end of the list is the following short text, which is not to be found in the Saïte Recension:





PLATE XLIII (Sheet 37).

Vignettes: 1. A cat, symbol of the Sun-god, chopping off the head of Âpep, the personification of darkness, with a large knife which it holds in its left forepaw. See the Vignette of Chapter XVII.

2. A bearded god seated, with both hands raised, and wearing on his head a young plant, the symbol of "year." He is the "god of Millions of Years," and is the personification of eternity.

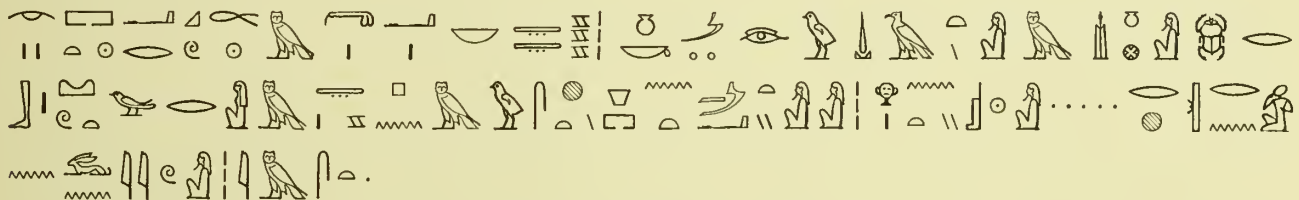
3. A ram, with wavy horizontal horns, the symbol, or incarnation, of Āmen, or of one of the Four Souls of Osiris.

4. A goddess, who has on her head a cluster of lotus, or lily plants, standing with both hands raised in adoration before Rā. In front of her is a small altar with a libation vessel. She is either Mert of the South, or Mert of the North, the goddesses who presided over the Inundation in the South and North respectively. Both goddesses are depicted in the Papyrus of Ānhai, a priestess of Āmen (see Plate V), which was written and painted about the same time as the Papyrus of Nesitanebtāshru.

5. One of the forms of the Sun-god, Rā, or Rā-Harmakhis, in the form of a hawk-headed man seated on a throne. He wears on his head the *Atef* crown, and holds "life," , in his right hand, and a sceptre, , in his left. The end of the tail which is attached to his girdle falls just in front of his knees.

Text: I. [CHAPTER CXXIV.] "The Chapter of going into the presence of the Tchatchaiu, or 'Chiefs,' of Osiris." The recital of this Chapter brought the deceased into the presence of Osiris, and enabled her to satisfy the "Chiefs of Osiris," whose duty it was to examine souls, and to recommend them for reward if they were found to be good, and to inflict punishment upon them if they were found to be bad. It also enabled her to speak boldly to Osiris, and to understand the god's replies, and made her to be a "spirit equipped with the powers of the Spirits of Heliopolis, Busiris, Herakleopolis, Abydos, Akhmîm, and Sennu."

2. [CHAPTER CXXV. PART I.] This section of the *Book of the Dead* contains a sort of introductory confession on the part of the deceased to Part II, which is commonly known as the Negative Confession. Our papyrus omits the greater part of the section, and only has the concluding words, "Last day of the second month of the Season Pert, before the Lord of the World, I have seen the Uchat in Ānu," etc.




3. [CHAPTER CXXV.] THE NEGATIVE CONFESSION, NOS. 1-19.

PLATE XLIV (Sheet 38).

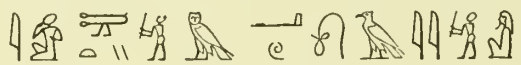

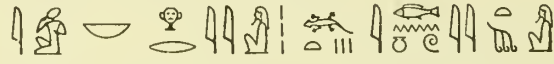


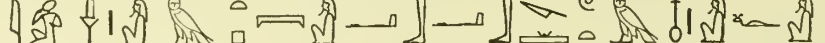
Vignettes: I. The god Thoth, the scribe of the gods, and advocate of Osiris on the day of the "Great Judgment" at Heliopolis, holding a palette in his left hand, and reporting to Rā the result of his examination of Nesitanebtāshru, who is standing before Rā (see Plate XLIII).

2. The goddesses Isis and Nephthys, who here play the parts of "Ladies of Truth," or goddesses of the Hall of Judgment, standing with their left hands raised as they address Rā and confirm the judgment of Thoth.

3. The Ape-God, the associate of Thoth, holding in his forepaws the Utchat, or Eye of Rā, . A very ancient legend asserted that Set, the god of evil, attacked the Eye of Rā, *i.e.*, the Sun, and cursed it, and threw missiles at it, and that he finally succeeded in injuring the Eye and then carried it away out of the sky altogether. Thereupon Horus, guided by Thoth, pursued Set, who had taken the form of a black pig and had eaten the Eye, and when he came up with him he cut off one of the pig's legs, and made him throw up the Eye, which Thoth, having restored its strength, replaced in the sky. The "bringing back of the Eye" here refers to the revivification and resurrection of the body of Nesitanebtāshru.

4. Six bearded gods seated and wearing the *Atef* crown. They are probably intended to represent some of the Forty-two Assessors, each of whom heard the deceased deny having committed a certain sin in the Hall of Judgment.

Text: 1. [CHAPTER CXXV.] The Negative Confession, Nos. 20-42. At the end of the forty-two negative statements, six gods of judgment are addressed, whose names are not found in the older papyri, but in each case the negative statement is wanting. The names read:

- | | |
|-----------------------------------------------------------------------------------------|-------------------------------|
| 1.  | Athi-em-āuai. |
| 2.  | Sekhem-her. |
| 3.  | Neb-heriu-āsht-ānuit. |
| 4.  | Neb-neteru-āa-em-āaut-tuf. |
| 5.  | Nenu-emm-neteru. |
| 6.  | Sekhem-em-pet-ābābut-nefer-f. |

2. [CHAPTER CXXV.] The opening lines of the Address to "the gods who are in the Hall of Maāti" (lines 1-4 of the Papyrus of Nu).

PLATE XLV (Sheet 39).

Vignette: Eleven bearded gods, seated, each wearing the *Atef* crown. They are probably intended to represent some of the Forty-two Assessors.

Text: 1. [CHAPTER CXXV.] Address "to the gods who are in the Hall of Maāti" (lines 1-15 of the Papyrus of Nu). The greater part of the Address itself, about two-thirds, and the Rubric are omitted from the papyrus of Nesitanebtāshru.

2. [CHAPTER XXVI.] "The Chapter of not letting the heart of the deceased be carried away from her in Khert-Neter." The recital of this Chapter enabled the deceased to keep possession of her heart, and therefore of all her faculties also.

3. [CHAPTER CXXXV.] "Another [Chapter] which is to be recited when [the deceased] seeth the moon waxing" (or, becoming young again).

4. [CHAPTER CXLVIII.] The title of this section here is "the Chapter of building a house upon earth," which is the title of Chapter CLII, but the text itself is Chapter CXLVIII, without the long title which we find before the Chapter in the Saïte Recension.

PLATE XLVI (Sheet 40).

Vignettes : 1. A large horned beetle, with outspread wings, in a boat; this is probably the symbol of Kheperā, a form of the Sun-god.

2. A bearded god seated in a boat, and having on his head a crescent moon, with the full-moon disk in it.

Text : [CHAPTER CXLVII.] "The Chapter of knowing the Halls of the House of Osiris Khenti Āmenti, and the gods who are in their Circles." The Ārits, or Halls of the House of Osiris, were seven in number, and before the gate of each stood three divine beings: the first was the Gatekeeper, who guarded the gate, the second was a Look-out man, who cried out when any one approached, and the third was a Herald, who announced to the god the name of the comer. No one could gain admission into the Ārits unless he could, when called upon, recite the names of the officials of each Ārit. The second portion of the Chapter, when complete, contains a long address to the Ārits and their keepers, which the deceased was expected to recite. A **Rubric** ordered that figures of the gods of the Ārits were to be painted on the papyrus with their Ārits, and that a figure of the deceased was to be made to approach each Ārit in turn. At each Ārit the Chapter was to be recited, and certain offerings made, among them being four vessels of blood.

On Plate XLVI we have the names of the officers of Ārits I and II, and the prayers of the deceased to them.

PLATE XLVII (Sheet 41).

Vignettes : 1. The Princess Nesitanebtāshru and her husband, or some male relative, seated in a boat, sailing on one of the streams of the Other World. In the forepart of the boat is placed a stand, on the top of which are loaves of bread, or bread-cakes, and vessels of ale or wine.

2. The Princess Nesitanebtāshru kneeling before Rā, with her hands raised in adoration, and presenting to the god a table loaded with offerings; on each side of the table is a large wine jar.

3. The god Rā with the head of a hawk surmounted by the solar disk encircled by a serpent ☉.

4. Four of the Seven Cows of Heaven which supplied the dwellers therein with milk.

Text : [CHAPTER CXLVII—*continued*.] The names of the officers of Ārits III, IV, V, and VI, and the prayers of the deceased to them.

PLATE XLVIII (Sheet 42).

Vignettes : 1. Three of the Seven Cows of Heaven, and their Bull ; the artist has inadvertently drawn EIGHT cows in all, and omitted the Bull. The names of the Cows are :

- | | |
|-----------------------------|------------------------------|
| 1. Het-kau-Neb-cr-tcher. | 5. Khenemet-em-ānkh-ānnuit. |
| 2. Āḳert-khentet-āst-s. | 6. Sekhmet-reus-em-ābet-s. |
| 3. Meḥ-khebitet-sāḥ-neter. | 7. Shenat-pet-utheset-neter. |
| 4. Ur-mertus-ṭeshert-sheni. | |

The name of the Bull is Ka-tchai-kauti.


2. The Four Beautiful Rudders of Heaven which, under the direction of Rā, steered the boat of the deceased to the south, north, west, and east as required.

3. A funerary coffer, or shrine, before which stand Osiris, Isis, and Nephthys.


4. Princess Nesitanebtâshru kneeling before a table of offerings, which she presents to Osiris, Isis, and Nephthys, and undergoing a ceremony of purification at the hands of a ministrant who is pouring holy water over her from a libation vase.

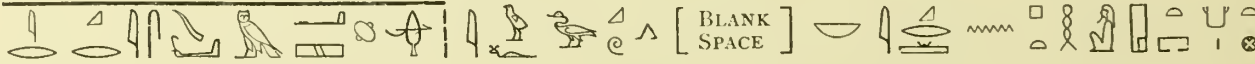
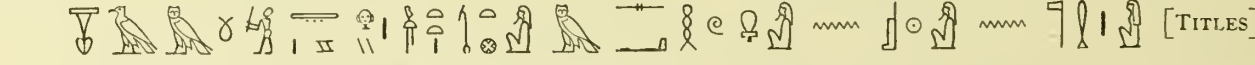
Text : The names of the officers of Ārit VII, and a long prayer for funerary offerings.

PLATE XLIX (Sheet 43).

Vignettes : 1. The dog-headed ape of Thoth bringing back the Utchat, , or Eye of Rā, which it holds in both forepaws.

2. The mummy of Princess Nesitanebtâshru lying upon its bier under a canopy ; at the head is Nephthys kneeling upon a reed mat, and at the foot is Isis (Plate L).

Text : Two paragraphs, each beginning with the words , and referring to the burial of Nesitanebtâshru. Omitting the titles of the deceased the text reads :

- I.  [BLANK SPACE]  [TITLES]

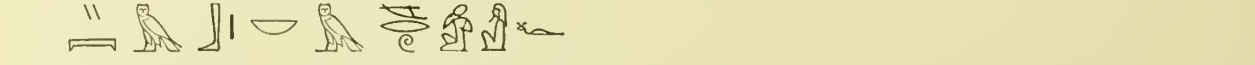

 etc.

PLATE L (Sheet 44).

Vignettes : 1. The goddess Isis seated on a mat at the foot of the bier of Nesitanebtáshru.

2. The Lion-gods of Yesterday and To-day bearing on their backs the horizon with the sun on it.

3. Nesitanebtáshru standing arrayed in a long flowing garment, and having on her head a disk, from which rays of light descend over her.




Text : "A HYMN OF PRAISE to Osiris Un-Nefer [to be sung] after he hath set in the Tuat : the gods of the West say": Here follow eleven short lines of text, each beginning with the words, "Homage to thee," which are written in red. In these Osiris is addressed as: 1. Un-Nefer ; 2. Lord of the Shrine ; 3. Sovereign (Áti) ; 4. Eldest One ; 5. Lord of Heaven, Lord of Earth ; 6. Governor of the Desert, King of Punt ; 7. Prince of the World ; 8. King of the Universe ; 9. Governor of the Red Crown ; 10. Bull of the West ; 11. Son of Nut, fashioned by Átem, , created by Kheperá, . The Rubric orders that whilst a man is singing this Hymn he shall throw incense on the fire at each mention of any one of all the names of Osiris, .

PLATE LI (Sheet 45).

Vignettes : 1. Nesitanebtáshru standing before a Pylon of the House of Osiris, which is guarded by a god, holding a large knife in his left hand, and by a porter, who stands by a small pool of water.

2. Nesitanebtáshru standing before another Pylon, which is guarded by a god who has two snakes projecting from his body instead of a neck and head, and by a porter.

Text : [CHAPTER CXLVI.] "The Chapters of the Pylons of the House of Osiris in Sekhet-Áanru" (the Elysian Fields). According to our Papyrus the Pylons were fifteen in number, and on this Plate their order and the names of the gate-gods and porters agree with those found usually in the Saïte Recension. As the deceased came to each Pylon she was obliged to declare to the god and the porter their names, and unless she was able to do this she was not permitted to pass through it. The long section of the Chapter in which the deceased is supposed to enumerate his, or her, travels, will be found on the following Plate.

PLATE LII (Sheet 46).

Vignettes : 1. Nesitanebtáshru standing before a Pylon of the House of Osiris, which is guarded by a bull-headed god, holding a large knife in his left hand, and by a porter.

2. Nesitanebtâshru standing before a Pylon of the House of Osiris, which is guarded by a crocodile-headed god, holding a large knife in his left hand, and by a porter.

Text: [CHAPTER CXLVI—*continued.*] The text here is substantially that which is found in Lepsius, *Todtenbuch*, Plates 65, 66.

PLATE LIII (Sheet 47).

Vignettes: 1. Nesitanebtâshru standing before a Pylon of the House of Osiris, which is guarded by a jackal-headed god, holding a large knife in his left hand, and by a porter.

2. Nesitanebtâshru standing before a Pylon which is guarded by a lion-headed god, holding a large knife in his left hand, and by a porter.

Text: [CHAPTER CXLV.] “[Here] begin [the Chapters of] the Pylons of Sekhet-Āanru of the House of Osiris.” Chapters CXLV and CXLVI are two versions of one and the same text. Of these, Chapter CXLV is the longer. Before the finding of the Greenfield Papyrus, only two forms of this Chapter were known, and both are imperfect; the version there of the Chapter which is given on Plates LIII–LVI is very important, for it is the fullest that is known to exist in Theban Papyri. The Texts on Plate LIII refer to Pylons I–V.

PLATE LIV (Sheet 48).

Vignettes: 1. Nesitanebtâshru standing before a Pylon of the House of Osiris, which is guarded by a vulture-headed god, holding a large knife in his left hand, and by a porter.

2. Nesitanebtâshru standing before a Pylon of the House of Osiris, which is guarded by a bearded god, holding a large knife in his left hand, and by a porter.


Text: [CHAPTER CXLV—*continued.*] Pylons VI–VIII.


PLATE LV (Sheet 49).

Vignettes: 1 and 2. Nesitanebtâshru standing before a Pylon of the House of Osiris, which is guarded by a bearded god, holding a large knife in his left hand, and by a porter.


Text: [CHAPTER CXLV—*continued.*] Pylons IX–XII.

PLATE LVI (Sheet 50).

Vignettes: 1. Nesitanebtâshru, with her hands laid upon her breast and the uraeus, symbolic of her royal rank, over her forehead, standing in the Boat of Osiris. The god stands in the forepart of the boat; behind him is a figure of a Jackal-god, Ānpu or Up-uat, standing on a pedestal, .

and before him is a figure of the hawk of Horus perched upon a papyrus sceptre. Between the god and the princess is a rectangular box or chest, on which rest a bowl, , and an object which resembles the plumed hat of Osiris.


2. A boat containing a chest, or funerary coffer; the end of the handle of the steering oar and the end of the steering post are in the form of the head of the hawk of Horus.



3. Osiris, in mummy form, and wearing the *Atef* crown, standing with a pillar altar before him; on the altar are a libation vessel and a lotus flower, or lily. Facing him is a Jackal-god, *couchant*, on a standard, with the sceptre, , upright before him.

Text: [CHAPTER CXLV—*continued.*] Pylons XIII–XVI.

PLATE LVII (Sheet 51).

Vignettes: 1. A bearded god, standing in a boat, with his right hand raised to his forehead, being punted by a god to meet the Sun-god in his boat; behind him four male servants wearing loin-cloths are kneeling on the floor of the boat, and presenting to him vessels containing sweet-smelling unguents.

2. The Boat of the Sun-god, who appears therein in the form of a disk which rests on the head of the Hawk-god, which was a personification of the sky. On each side of the disk is an Uchat, , the one representing the right eye of the Heaven-god, *i.e.*, the sun, and the other his left eye, *i.e.*, the moon.

3. Nesitanebtāshru kneeling in adoration before Osiris, who is seated on his throne, and holding the sceptre, , and whip, .

Text: [CHAPTER CXLV—*continued.*] Pylons XVII–XXI.

PLATE LVIII (Sheet 52).







Vignette: The god Rā Harmakhis, , seated upon a throne which is set upon a pedestal made in the form of *maāt*, , *i.e.*, "Truth." He wears the *Atef* crown, to which is attached a pair of horns, and at the top is a circular disk, which was probably made of gold. He wears a deep necklace and a short tunic, the upper part of which is made of "scale work"; to the waistband of this is attached a tail, which passes under his body, and emerges by his knees. In his right hand is the symbol of "life," and in his left a sceptre. Before him stands the god Thoth, ibis-headed, and having upon his head the crescent moon, with the full moon resting in it. Thoth is supposed to be writing on the palette which he holds in his left hand the result of his examination of the heart of Nesitanebtāshru, and above his head is his title, "Thoth, lord of the words of the god,"    . Thoth wears a heavy wig and a short tunic with a waistband, to which is attached the tail that falls behind him.

PLATE LIX (Sheet 53).

This plate, and the five following, are devoted to Chapter CXLIX, which deals with the "Āats," or Domains of the Kingdom of Osiris, and describes the beings who dwell therein, and mentions the gods who rule over them. The Vignettes give the form of these Domains, which are to the Other World exactly what city, towns, and villages are to this. This Chapter was at one period of Egyptian history the last of the Chapters of the *Book of the Dead*, a fact which is proved by some codices having at the end of it the words "Here endeth [the Book] in peace,"




Vignette : The pictures of Āats I-III.

Text : 1. THE FIRST ĀAT. This is the Āat called "Āmentet."

2. THE SECOND ĀAT. This is the Āat called "Sekhet-Āarru," which was presided over by the god Rā-Harmakhis. Here grew wheat five cubits high, and barley seven cubits high, which was reaped by the beatified spirits, who were nine cubits high. The walls of the region were of the substance of which heaven is made, and in the eastern wall was a door, with a sycamore of turquoise on each side of it, through which the Sun-god Rā set out on his journey daily to traverse the heavens. In this Āat there lived also the "Souls of the East," who sailed about with the Boat of Rā.

PLATE LX (Sheet 53).

Vignette : The pictures of Āats IV and V.

Text : 1. THE THIRD ĀAT. This is the "Āat of the Khu," *i.e.*, the Domain which was specially set apart as the abode of the Spirit-souls of the beatified. It was filled with fire and flames, which purified ever more and more those who were permitted to enter this region of the great Spirit-soul . Here lived Rā, and the warmth and heat which he sent forth kept alive the land of Egypt and her inhabitants. The monster Āpep, the personification of rain, hail, hurricane, storm, whirlwind, darkness, fog, night, etc., was shrivelled and finally burnt up by the heat which Rā obtained from this Āat.


2. THE FOURTH ĀAT. This Āat was three hundred leagues in length, and two hundred and thirty leagues in width, and it was called the "Hidden Āat." It was presided over by a chief, or god, but there was in it a mighty serpent seventy cubits long which was called "Sati-temui," , and which lived upon the souls and bodies of the dead which it slew. This serpent lived on a very high mountain, and prevented from passing over it every soul that was not provided with the words of power which were necessary for rendering it powerless. The fortunate soul who was equipped with these was assisted by Sati-temui, and guided by it through the difficult and mountainous roads over the Āat. In the Saïte Recension we have a representation of this serpent being supported by three men (*Todtenbuch*, ed. Lepsius, Bl. LXXI).

PLATE LXI (Sheet 54).

Vignette : The pictures of Āats VI, VII, and VIII.

Text: 1. THE FIFTH ĀAT. This is the Āat or Domain of the Spirit-souls, who appear not to have been under the government of any god, and who lived upon the shades, $\overline{\text{I}}\text{I}$, of the souls that were helpless, and were too weak to force their way through the Āat. No soul, it would seem, could hope to traverse this Āat successfully, unless it had performed the rites and ceremonies associated with the observance of the monthly and half-monthly festivals when on earth. It was also necessary to have the assistance of Thoth and of the Eye of Horus, and an order from Osiris, the Spirit-soul, and Lord of all Spirit-souls. A soul thus equipped feared nothing, for every god and every goddess in the Āat would strike down any enemy that attempted to molest it, or to bar its passage.

2. THE SIXTH ĀAT. This Āat was called “Āmḥet,” $\overline{\text{I}}\text{I} = \overline{\text{I}}\text{I}$, and was the heavenly counterpart of the famous subterranean cave of Seker, the god of Death, at Šakḥārah. The god who presided over it was called “Sekher-āt” (?), or “Sekher-remu,” and he was incarnate in a kind of worm, with two horns, or an eel-like fish. This Āat was “hidden,” *i.e.*, was inaccessible to the Soul-spirits in other parts of the realm of Osiris, and it was a calamitous place for the dead, for they were tortured there by the presiding god, and his “divine slaughterers,” and his murderous fiends. The spell in this text provided the deceased with offerings wherewith she was able to please the beings in Āmḥet.

3. THE SEVENTH ĀAT. The name of the Āat was “Āses,” and it seems to have been a region which was invisible by reason of flames of fire which proceeded from it and hid it. The god who presided over it took the form of a serpent called “Rerek,” $\overline{\text{I}}\text{I}$, which lived upon the Spirit-souls and drew their splendour into itself, and was notorious for the baleful glare in its eyes. The main portion of its backbone was seven cubits long. This text when recited secured for the deceased the help of the Lynx-goddess (Maḥet), which tore off the head of the serpent Rerek, and caused its bones to be broken, and the poison of its fangs when shot forth to fall and lie inoperative on the ground. As the strength of Rerek failed, that of the deceased grew greater.

PLATE LXII (Sheet 55).

Vignette : The picture of Āat IX.

Text: THE EIGHTH ĀAT. This Āat was the heavenly counterpart of the earthly Abydos, and in it was situated a well whereout flowed a stream which bore upon its waters the offerings made by the living in this world to the spirits in the Other World. The whole Āat was guarded by a god called Qa-ha-ḥetep, $\overline{\text{I}}\text{I}$, who allowed none but the beatified to enter it. The well and its stream bore the name of Ha-Ḥetep, *i.e.*, “the place of the descent of offerings.” The

well was a place of awe and mystery, and the mighty sounds of the rushing water which flowed out of it struck terror into the hearer. On earth the votaries of Osiris who made offerings to their god and wished to make sure that they reached him, carried them to the famous Well at Abydos, which was fed by a subterranean arm of the Nile, and laid them on a sort of grating, or threw them into the water. In either case the stream was supposed to carry the offerings into the Nile, and from the Nile on earth they passed into the Celestial Nile, and thence to the Kingdom of Osiris, which was situated near the place where the Nile of Egypt emerged from heaven. The deceased was wholly unable to pass through this Āat on her feet, but it was thought that she might fly over it, if she could take the form of the Ennur bird. The text here, when recited, enabled her to do this, and to carry with her offerings to present to the god Tem. Thus, by flying over the Āat, she was able to avoid any attacks which the "lords of offerings" might make upon her, and to escape from the "block of slaughter."

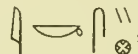
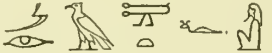
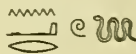
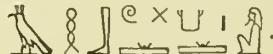
2. THE NINTH ĀAT. This Āat was called "Āksi," , and it was ruled by a god called Ma-āthi-f, , who appears in the Vignette in the form of a huge crocodile, which is thrusting its snout into a vase-shaped object. This god permitted none to enter the Āat, the situation of which was unknown to the gods. The entrance to it was enveloped in fire, and the burning winds which came from it scorched the noses and mouths even of those who followed in the train of the god. The recital of the text here given secured for Nesitanebtāshru the permission of the god to follow in his train, and to have power to enter and to leave Āksi, and to be able to breathe the fiery air of the place uninjured.

PLATE LXIII (Sheet 55).

Vignette : Pictures of Āats X and XI.

Text : 1. THE TENTH ĀAT. This Āat was inhabited by the Qāḥu gods, *i.e.*, beings who seized upon the spirits travelling from this world to the Kingdom of Osiris, and laid violent hands on the shadows of the dead, and devoured them. The recital of the text made all these monsters to fall upon their faces in fear, and to permit Nesitanebtāshru to pass by uninjured, and it enabled her, if necessary, to take the form of a "divine hawk." It also brought her the companionship of Isis and Nephthys. The governor of the Āat was a god who carried a knife in each hand, and the guardian of it was a huge winged serpent with a pair of human legs, called Nāru, ; this monster was vanquished immediately Nesitanebtāshru cried out the words of the text "I am the Bull of heaven, the Serpent-god Neḥebka," . He was rendered helpless by the mere utterance of the name of a Serpent-god greater than himself.

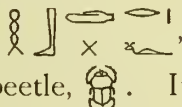

2. THE ELEVENTH ĀAT. This Āat was called "Atu," and was the abode of the Star-goddess Sept (Sothis); the spirits which succeeded in reaching it, but were not sufficiently well equipped with amulets, etc., were kept prisoners there, and could not go in and out of it. The guardian of the Āat was a jackal-headed god who held a large knife in one hand. The recital of this text

enabled Nesitanebtāshru to acquire the help of this monster, to fly like a hawk, and to make her way through the realm of the Star-gods. The doors of heaven flew open before her, the doors of the great deep unbolted themselves as she approached them, and she passed through them and set up a ladder to the place where the gods were, and having climbed it, sat down with them. Her voice was like that of the Smen goose, which the gods hearken to readily, and her speech resembled that of the Star-goddess Sothis.


PLATE LXIV (Sheet 55).

Vignette : The pictures of Āats XII and XIII.

Text : 1. THE TWELFTH ĀAT. This Āat was called "Unt," or "Āstcht-t-Āment," and was situated near the region Re-stau. It was filled with blazing fire, and the gods could not approach it; the spirits were unable to assemble anywhere near it because, in addition to the heat thereof, the place was infested with deadly asps and cobras. The recital of this text enabled Nesitanebtāshru to take the form of "the Great God of the Spirits," *i.e.*, Osiris, and to take her place for all time among the imperishable stars, and it also made the denizens of the Āat to love her more than they loved their own gods. In the Saïte Recension the Āat is guarded by a hippopotamus.

2. THE THIRTEENTH ĀAT. This Āat was called "Uārt ent mu," and was ruled by a god called "Hebt-raf," , who appears in the Vignette in the form of a hippopotamus, accompanied by a beetle, . It was a place filled with fire, its waters were boiling, and even the flowing streams contained boiling water. The gods and the spirits who are travelling to the Kingdom of Osiris flock thither to quench their thirst, but the great heat and the steam rising from the waters terrify them, and they are driven back, their cravings for water being unsatisfied. By the recital of this text Nesitanebtāshru obtained the help and protection of the god of cool water, Hebt-raf, and so secured a supply of water wherewith to quench her thirst. This god allowed her to drink from the Nile, from which the god Osiris drank, and to partake of the fresh young vegetables which grew on its banks, and to bathe herself in the cool shallows.


PLATES LXV, LXVI (Sheet 56).

Vignettes : 1. The god Thoth, ibis-headed, standing on a pedestal in the form of a funerary building, with an altar slab resting on its stand in front of him. On his head is the crescent moon with the disk of the full moon within it. In his right hand he holds a mast and sail, , symbolic of air, and in his left a kind of shallow basket and the symbols of "life" and "serenity."

2. The Sun-god, Rā-Harmakhis, in the form of the head of a hawk surmounted by the solar disk encircled by a serpent. This is the god of the First Āat which has already been described.

3. Three serpents; in the older papyri *four* serpents are represented.

4. Below these serpents are arranged in three rows the pictures of the *Âats*, which practically represent a summary of Chapter CXLIX in tabular form. To this section of the *Book of the Dead* Dr. Lepsius gave the number CL. In the older papyri, *e.g.*, the Papyrus of Nu (Sheet 30), fifteen *Âats* are enumerated, and the name of each of them is given with its picture; some of the names are, however, different from those which are given in the later papyri.

5. A lake of fire (or, a lake of boiling water) from each side of which fire, , breaks out; at each corner is seated a dog-headed ape. This Vignette belongs to Chapter CXXVI, and is not in any way connected with the *Âats*.

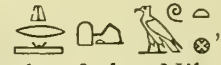
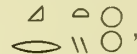

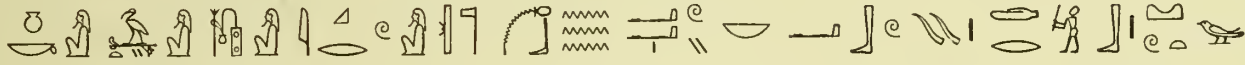





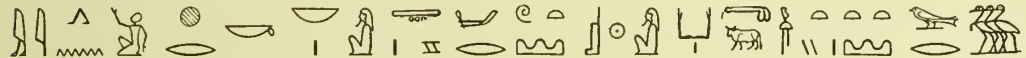
Text: THE FOURTEENTH *ÂAT*. This is the *Âat* called Kher-*Āḥau*, , and it was the heavenly counterpart of the town which was situated on the right bank of the Nile, near the site of Old Cairo. Through it ran a large canal which was fed by the Nile, and was the home of a Serpent-god, and was supposed to come from the *Qerti*, , *i.e.*, the two caverns at Elephantine through which the Nile appeared on earth, bringing with him fertility for the whole country of Egypt. The recital of the text given in connection with this *Âat* brought Nesitanebtashru under the protection of the great god of Kher *Āha*, and of his overseers, and secured for her an abundance of provisions in perpetuity. Under their favour she obtained a plentiful supply of water at all times, and so was able to lift up her feet and walk boldly forward through the *Âat* into the Kingdom of Osiris, which was very near to it.

PLATE LXVII (Sheet 57).


Vignette: A large net, spread out and fastened to the ground at each end by a peg; the upper part of the peg on the left terminates in a bearded human head, and behind it is one of the trees of heaven. This net forms the Vignette of Chapter CLIIIA, which is entitled, "The Chapter of escaping from the Net." The net here depicted was of a magical nature, and it was under the control of the god Maa-ḥaf, ; each part of it had a special name, and each part was endowed with superhuman intelligence, which enabled it to act independently of the other parts, or conjointly with them. This net was used by Maa-ḥaf for catching the souls of the wicked when they endeavoured to make their way unseen by him through the forests of Dead-land, and also when they tried to escape his vigilance by betaking themselves to the streams therein. The Egyptian was afraid lest his soul might be caught in this net inadvertently, and he therefore learned the names of every part of it, so that, if occasion required, he might appeal to them to set him free. Besides this he was anxious to be allowed to use the net for catching birds and fish for food in the Other World, for if these failed him he would starve, unless the God of the Net supplied him with food. If this Chapter was recited over a figure of the deceased placed in a boat, and the proper offerings were made on the Birthday of Osiris, "the soul of him for whom these things were done would live for ever and ever, and he would not die the second death."

Text : A portion of Chapter CLXXXII which, according to the Papyrus of Mut-ḥetep, is entitled, "The Book of stablishing Osiris finally, of giving air to him whose heart is still, whilst Thoth repulseth the foes of Osiris." This Chapter consists of a series of addresses to Osiris which are put into the mouth of Thoth, who enumerates in them all the things which he has done for Osiris. They begin thus :

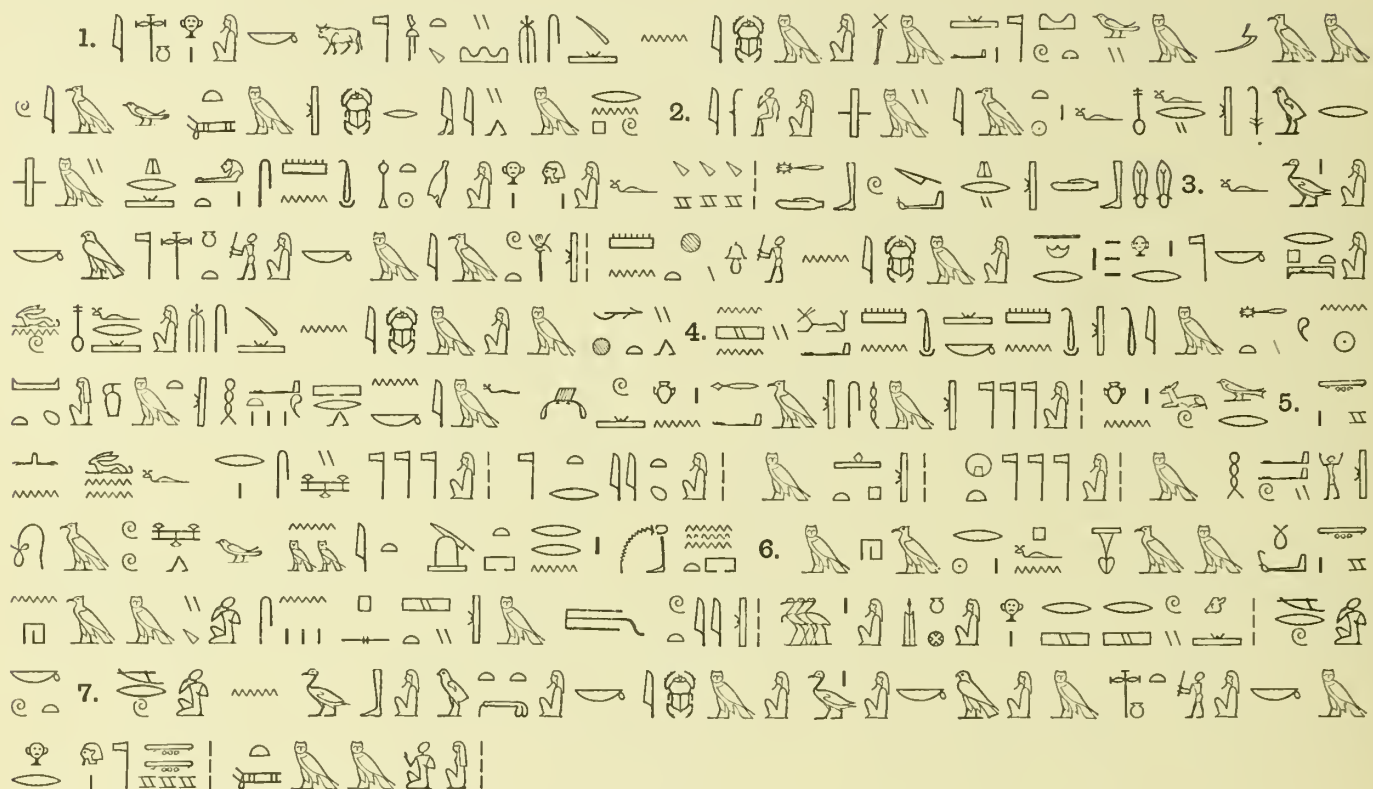
1. 
2. 
3. 
4. 
5. 
6. 
7. 

In this address allusion is made to the praises which the gods of Ḥensu (Herakleopolis) and Heliopolis sing to Rā, and the homage which the whole Company of the Gods and Hathor pay to him.

PLATE LXVIII (Sheet 58).

Vignette : Three gods dragging a fishing net through a pool of water ; this is the Vignette of Chapter CLIII_B, which is entitled "The Chapter of escaping from the Catcher of Fish." This Chapter supplied the deceased with the names of every part of the magical net which was used for fishing in the Other World, and also with the name of the "Catcher of Fish," . Thus equipped Nesitanebtāshru was able to catch fish at will, and to assume all the attributes of Rā, and "to create herself, with the Sky-goddess, in her name of Kheperā," and to take her place with "the princes on their estates."

Text: An address to the "Bull of Āmentet," *i.e.*, Osiris, the son of Tem, in which are repeated a large number of the names and titles of the god. It begins thus:



The second section begins with the words:



PLATE LXIX (Sheet 59).

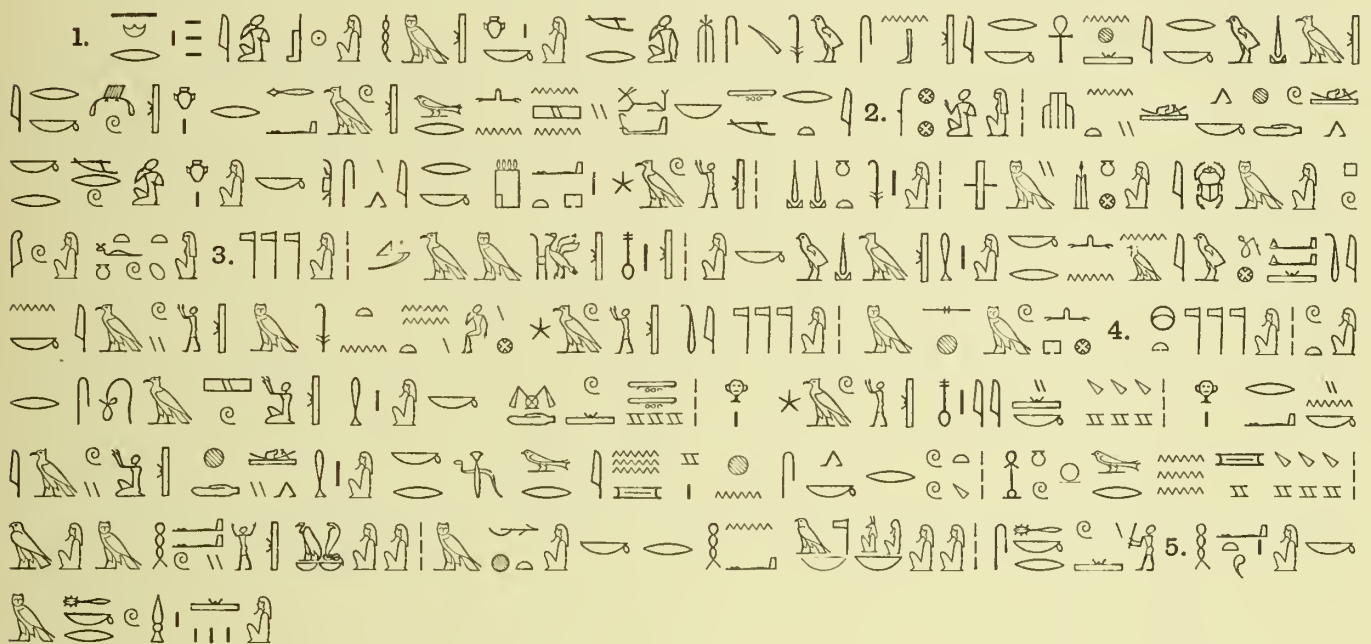
Vignette: The Seven Ārits, or Halls in the Kingdom of Osiris; these form the Vignette of Chapter CXLIV. Each Ārit was guarded by a door-keeper, and a watcher, and a herald, but the figures of these gods have been omitted in the papyrus of Nesitanebtāshru.

Text: Address to the Bull of Āmentet—*continued*. The third section begins with the words:





The concluding section of the Address begins with the words :




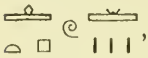
The phrases in each of the four sections are derived from well-known Hymns to Rā, and many of the ideas expressed in them are borrowed from the Addresses of Thoth to Osiris, which form Chapter CLXXXII of the Theban Recension of the *Book of the Dead*.

PLATE LXX (Sheet 60).

Vignettes: 1. Nesitanebtāshru standing and making an address to a seated goddess, who has upon her head a disk and a pair of horns ; she is probably Isis or Hathor.

2. Nesitanebtāshru standing and making an address to Thoth, on whose knees she rests her left hand.

3. A bearded god, perhaps Osiris, holding a whip and sceptre, seated between two goddesses, each of whom wears a tiarā and a very full wig.

Text I: A PRAYER FOR FUNERARY OFFERINGS, which is not usually found in this form in codices of the *Book of the Dead*. It begins with the words, "Suten t̃a ḥetepu,"  , i.e., "May the king give offerings," and these are followed by an enumeration of the gifts which the king is expected to give, viz., thousands of loaves of bread, thousands of vessels of beer, thousands of oxen, thousands of geese, thousands of linen garments, thousands of other articles of apparel, thousands of cakes of incense, thousands of vessels of unguents for anointing purposes, thousands of vessels of *ānti* (myrrh), thousands of offerings of all kinds good and pure, and thousands of offerings of all kinds good and sweet whereon the gods live, of the pure provisions which are given by Rā, the beloved, to the gods who dwell in the two horizons :



In this text it seems that the words "may the king give offerings," were not a mere figure of speech, for the kinsmen of Nesitanebtāshru belonged to the reigning family, and the high priest of Amen who was king would take care that offerings were made in her tomb "regularly and unfailingly." Apart from this, the princess believed, as did every Egyptian, that the mere utterance of the words "suten t̃a ḥetepu" by a visitor to her tomb was quite sufficient to cause a good supply of offerings to appear immediately. It may be noted that no god's name is mentioned in the prayer of Nesitanebtāshru, and that she relied exclusively upon the ancient formula for procuring a supply of offerings in her tomb, which was composed in very early dynastic times, and when men only received burial by the express command of the king, who sent an offering to the grave as a proof of the high honour in which he held the person whom he had permitted to be buried in a grave or rock tomb.

2. A text referring to the offerings and libations which were to be made to the Kau, or "Doubles," of the various forms of Thoth. An offering and a libation :

"to thy Ka, Thoth, Lord of Khemenu,"



"to thy Ka, Thoth, Lord of divine words,"¹



"to thy Ka, Thoth, King of books,"



"to thy Ka, Thoth, Pacifier of the gods,"







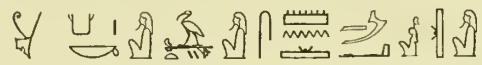





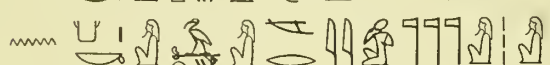
"to thy Ka, Thoth, appearing as Judge (?)"



¹ Or hieroglyphic writing.

Adorations to the Doubles of Thoth.

49


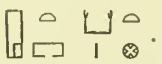
"to thy Ka, Thoth, the Guide of the World,"	
"to thy Ka, Thoth, giver of eloquent speech,"	
"to thy Ka, Thoth, in every name of thine,"	
"to thy Ka, Thoth, in every form of thine,"	
"to thy Ka, Thoth, stablsher of the Right,"	
"to thy Ka, Thoth, Judge of Horus and Set,"	
"to thy Ka, Thoth, the Guide of the World,"	
"to thy Ka, Thoth, ministrant of Anu,"	
"to thy Ka, Thoth, Righteous Judge,"	
"to thy Ka, Thoth, darling of the heart of Rā,"	
"to thy Ka, Thoth, beloved of the gods,"	

The remainder of the text consists of a prayer of Nesitanebtāshru to Thoth, whom she addresses as the "Lord of souls, the mighty one, who giveth air to the still-heart (*i.e.*, the dead) "and the triumph of innocence before the Great Assessors." She next entreats him to destroy every accursed enemy, both male and female, no matter what kind they might be, who would molest her, and she calls upon him to deliver her because of the great works which he has done in the heavens, and before the Great Company of the Gods in Heliopolis, when he proved to them the innocence of Osiris, and revealed to them the falsehood of Set.

PLATE LXXI (Sheet 61).

Vignette only. The god "Rā Heru-Khuti, the great god, the lord of heaven," hawk-headed, seated on a chair of state, resting on a pedestal made in the form of the hieroglyph meaning "truth" — *maāt*. On his head he wears an elaborate crown, with an ostrich feather on each side, the front of which is ornamented with a pair of horns, from which rise two uraei representing Isis and Nephthys, and in the centre is a disk, symbolic of the sun. His apparel consists of a deep collar and a short tunic, which reaches a little above the knees; the upper part of it is ornamented with scale-work, and to the band at the back is attached the tail, which passes under his body, and falls in front of his legs. He holds the usual symbols of "life" and "sovereignty." Immediately in front of him is a table of offerings, upon which are seen loaves of bread, bread cakes, a piece of ribs of beef, a leg of beef, onions and other vegetables, and lotus flowers, and by its side, naked, stands the Princess Nesitanebtāshru, with her hands raised in praise of the Sun-god. On her head is a heavy wig, and in her ears are earrings.

PLATE LXXII (Sheet 62).






Text : " The Princess Nesitanebtâshru praiseth Osiris, and payeth honour and homage unto " Un-Nefer, and boweth to the earth in adoration of the lord of the Holy Land, and magnifieth " the god who is upon his sand, saying : ' I have come unto thee, O son of the goddess Nut, " Osiris Prince of everlastingness. I am in the following of the god Thoth, and I have rejoiced " at everything which he hath done for thee,' " etc. The text follows very closely that which is found in hieroglyphs in the Papyrus of Hunefer (No. 9901, Sheet 3), and which I have called Chapter CLXXXIII, but it contains some interesting variants. Thus in the older text the deceased says : " I have come into the City of God," and in the latter the princess says : " I come daily into the City of my God, Memphis,"  . The last section, beginning " I am Thoth, the perfect scribe," which is found in the Papyrus of Hunefer, is omitted in the Papyrus of Nesitanebtâshru, and in its place we have five long lines of text containing praises to Osiris. The opening words are :




The last section is practically a string of names and titles of Osiris, which are found in many hymns to him, and needs no special mention.

PLATE LXXIII (Sheet 63).

Vignette : The Judgment Scene, or the weighing of the heart of Princess Nesitanebtâshru in the Great Balance against *maât* (Truth or Righteousness). The ceremony is supposed to be identical with that which took place when the heart of Osiris was weighed in primeval times before the full Companies of the Gods, who were assembled in the House of the Very Aged One in Heliopolis. The object of this weighing was to discover whether Osiris, after his mummification and resurrection, was meet to be elected the Great God of Heaven and the Judge of the Dead. Set, the personification of evil, brought forward a series of charges against Osiris, which the gods

arranged to try, and when these had been stated clearly, the defence of Osiris was undertaken by Thoth, the scribe of the gods and the "mind" of Rā, who proved to the satisfaction of all the gods that Set was a liar and a calumniator, and that Osiris was a speaker of the truth, . Then Osiris and Set were placed one in each of the pans of the Great Balance, which was set up for the purpose in the sky, and Osiris was found to outweigh his twin brother. In our papyrus we see the Great Balance set in position in the Judgment Hall of Osiris. The central pillar is held in position in a socket with a broad base, and from the upper end of it, from a peg made in the form of the hieroglyph of , MAĀT, or Truth, hangs the beam. In one pan of the Balance is a figure of the goddess of Truth, , and in the other is the heart of Nesitanebtāshru. Perched on the top of the pillar of the Balance is the dog-headed ape which was associated with Thoth, and aided the god in his calculations. In the upper part of the Plate we see two pairs of bearded gods, seated on thrones and holding sceptres in their hands. These represent the Great and Little Companies of the Gods of Heliopolis. In front of them, resting in his boat, is the Beetle of Kheperā, a form of the Sun-god which is associated with new life, or re-birth, and resurrection; on one side of him is the *shems*, , the symbol of "follower" or "bodyguard," and on the other is a funerary coffer. The boat rests on a sledge, , which in turn rests upon a pedestal, no doubt identical in shape with that on which the Boat of the Rising Sun rested in its sanctuary in the temple. The long poles attached to the sledge were used by the priests when carrying the boat in procession on their shoulders. On one side of the pedestal is a table with three vases of unguents upon it, and on the other another table, with vessels of oil, wine, and incense, and above them a censer.

The weighing of the heart of Nesitanebtāshru is being watched by the princess herself with the deepest concern, and she stands naked by the pan containing her heart. The actual weighing is carried out by the jackal-headed god Anubis, who kneels on a stand by the side of the Balance, and seems to play the part in the ceremony which must have been played by Set at the trial of Osiris. In his right hand he holds the weight which is attached to the pointer of the Balance, and in his left a writing palette, presumably for the purpose of registering the result of the weighing. It is a most unusual thing to find a palette in the hand of Anubis, and in none of the papyri which I have been able to examine is a similar representation found. Behind Anubis stands Thoth, ibis-headed, writing with a reed pen on his palette the result of the weighing. On the other side of the pillar of the Balance is the monster *ĀM-MIT*, , or the "Eater of the Dead," *i.e.*, an animal with the head of a crocodile, the body of a lion, and the hind-quarters of a hippopotamus. He stands waiting to eat up the heart of Nesitanebtāshru if it be found light in the Balance. Unlike the other representations of the Judgment Scene which are found in papyri of all periods, the Scene here depicted lacks the descriptive texts which make it understandable. From other papyri we know the method of procedure in the Judgment Scene. The deceased, on entering the Hall of Osiris, recited the words of Chapter XXXB of the *Book of the Dead*, and in addressing her heart as "her mother," prayed that nothing might happen to hamper her during her trial; that no opposition might be made to her trial by the Taskmasters (*Tchatchau*); that her heart might not be separated from her; that the high officials of the Court of Osiris might not "cause her name to stink"; and that no false swearing

might be made against her during her trial. The heart of the deceased having been set in one pan of the Balance, and "Truth" in the other, Anubis pulled the cord which raised the beam of the Balance, and Thoth registered the result. The best possible result for the deceased was obtained when the beam remained absolutely horizontal, for then the heart counterbalanced "Truth" exactly. If there was no excess of merit, there was at least no lack of it, and Thoth straightway reported to the Companies of the Gods that the heart of the Osiris (*i.e.*, the deceased who was identified with the god) had indeed been weighed, and that it had been found to be exactly heavy enough to counterbalance "Truth." The Companies of the Gods always adopted the report of Thoth, being satisfied that the deceased had been a speaker of the truth when upon earth, and that she had sinned in no way against the gods. They next ordered that not only should the deceased not be handed over to the monster which devoured the hearts of the dead, but that she should be admitted into the presence of Osiris, where she would partake of the offerings which were made to the gods, and that subsequently she should be admitted to the company of the "Followers of Horus," and should have bestowed upon her an estate in the "Field of Offerings" as an everlasting possession.


PLATE LXXIV (Sheet 63).

Vignette : Osiris Khenti Amentiu, *i.e.*, "Osiris, the Governor of those who are in Amenti,"



seated upon a chair of state, with the *Atef* crown on his head, and the symbols of rule and sovereignty in his hands. Behind him are the two goddesses Isis and Nephthys, touching his right arm with their hands; the inscription above them reads, "the mother of the god, the sister beloved of the god," the word "mother" referring to Isis, and the word "sister" to Nephthys (?). The weighing of the heart of Nesitanebtāshru is thus seen to take place in the presence of Osiris, but we miss in the Judgment Scene as here given the presence of Horus, the son of Isis, who in the other papyri always acts as an intermediary between Osiris and the deceased. After the gods had ordered that the deceased was to enter the presence of Osiris, it was believed that Horus, the son of Isis, who was present in the Hall of Osiris during the Judgment, stepped forward, and taking the deceased by his hand led him into the presence of Osiris. As he did so, he repeated to Osiris the report of Thoth, and supplemented the order of the gods in respect of offerings, praying that the deceased might be treated by Osiris in every way as a "follower of Horus." The deceased then knelt down before Osiris and said to him, "There is no sin in me, I have not spoken what is false wittingly, and I have not performed any act with a double motive"; he then begged the permission of the god to join the company of his votaries. From this and many other passages taken from texts of all periods, it is clear that truth-speaking and honest dealing formed the chief passport to the Kingdom of Osiris and the favour of this god. It is difficult to account for the absence of the ordinary explanatory texts from this scene in our papyrus, but it is probably due to the personal views of Nesitanebtāshru about the Judgment.

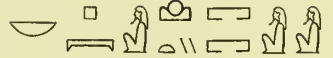

PLATE LXXV (Sheet 64).

Vignette: Two women, naked, kneeling on their knees, and with their faces bowed to the ground before a Company of nine gods, each of whom holds a large knife in his right hand, and a serpent, or a rod in the form of a serpent, in his left. The third god wears the White Crown, , and the ninth has the head of a jackal.

Text: [“THE CHAPTER OF SMELLING THE EARTH BEFORE RĀ HĒRU-KHUTI, THE PRINCE OF THE MORNING.”] This Chapter is a sort of Litany to Rā Harmakhis and contains fourteen petitions, which read as follows :

1. Homage to thee, who comest as Atem, coming into being as the creator of the gods.
2. Homage to thee who comest as the Soul of Souls, the Holy Soul, who dwellest in Amenti.
3. Homage to thee, O Chief of the Gods, who dost illumine Tuat with thy beauties.
4. Homage to thee, O Traveller, Holy Soul, who makest thy journeyings in thy Disk.
5. Homage to thee, O thou mighty one of the gods, the Lord of risings in the sky, Governor of the Tuat.
6. Homage to thee, O thou who makest a path through the Tuat, thou Mighty Guide in Amenti.
7. Homage to thee, O thou who art with the gods, thou Weigher of words and deeds who dost dwell in Akert.
8. Homage to thee, O thou who dwellest in thy hidden habitation, who dost fashion the Tuat with thy light.
9. Homage to thee, O thou who dwellest in the Company of the Gods, thou great god, thou lord to whom fealty is paid, holy one.
10. Homage to thee, O thou who dwellest in the limits of eternity, who givest life to the living.
11. Homage to thee, O Governor of the Gods, Lord of the Tuat, thou Chief of the Great House.
12. Homage to thee, thou Great One of the Gods, thou Lord of life in the two horizons of Amenti.
13. Homage to thee, Great One, Mighty One, thine enemies have fallen on the blocks of slaughter.
14. Homage to thee, O thou who hast crushed the Sebà fiend, and hast destroyed Āpep.

These are followed by four addresses to Rā :

1. Praise be unto thee, O Rā, lord of heaven, Khuti Horus of the East, 
.
2. Praise be unto thee, O Rā. Praise be unto thee, O Atem, at thine auspicious coming.
3. Praise be unto thee [O Rā], thou risest in the goddess Mehent, thou Lord of heaven, thou foremost one of all those who dwell in it.

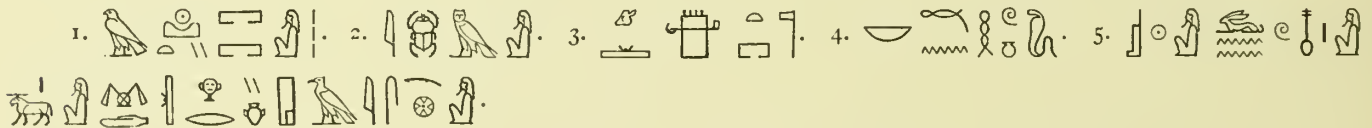
4. Praise be unto thee, O Âtem, and to Kheperâ, thou Living Soul, at the head of thine Abode.

At the end of each of these eighteen addresses comes the petition, "Grant thou sweet (*i.e.*, fresh) air to the Osiris Nesitanebtâshru, whose mother was Nesi-Khensu," and the name "Osiris" is followed by one or more of the titles of the deceased, each line containing different titles.

PLATE LXXVI (Sheet 65).

Vignette : The great tree of heaven, the branches of which were believed to be loaded with all manner of good things, which were to serve as meat and drink for the beatified on their arrival in heaven. In front of it stands the goddess Hathor or Nut, holding in her right hand a vessel from which she pours celestial water, and in her left a table loaded with bread cakes and dainty food. In front of her kneel three women, the first probably being Nesitanebtâshru, each bearing a small table loaded with offerings of meat, drink, flowers, etc. The meaning of this Vignette is not clear. It may be intended to indicate that Nesitanebtâshru is making abundant offerings to Nut or Hathor, or that she is receiving large supplies of food from the goddess.

Text : 1. FIVE ADDRESSES TO RĀ, in which the god is praised in his names of 1. Ḥeru-Khuti, 2. Âtem, 3. Khent Āa-t, 4. Neb-Meḥenu, 5. Osiris Un-Nefer Ba-Ṭemṭ ḥer-âb Ḥet-Aâs :



2. A TRIPLE GLORIFICATION OF RĀ :

1. " Beautiful art thou, O Rā Ḥeru-Khuti, when thou appearest in the morning.
2. " Beautiful art thou, O Rā Ḥeru-Khuti, when thou mountest up in the sky in the earliest morning.
3. " Beautiful art thou, O Rā Ḥeru-Khuti, when thou settest."

3. THE PRAISE OF RĀ BY THE GODS :

1. Kheperâ praiseth Rā in the form of Khuti.
2. Shu praiseth Rā in the form of Khuti.
3. Tefnut praiseth Rā in the form of Khuti.
4. Ḳeb praiseth Rā in the form of Khuti.
5. Nut praiseth Rā in the form of Khuti.
6. Osiris praiseth Rā in the form of Khuti.
7. Isis praiseth Rā in the form of Khuti.
8. Set praiseth Rā in the form of Khuti.
9. Nephthys praiseth Rā in the form of Khuti.
10. Horus praiseth Rā in the form of Khuti.

4. THE GODS AND THE GODDESSES PRAISE RĀ HERU-KHUTI AT DAWN, and they acclaim him, and cry out, as he rolleth gloriously up into the sky, a fourfold "Ahhai," Welcome, welcome, O Rā!

1. Shu saith, "Welcome! Welcome! O Rā," four times.
2. Tefnut saith, "Welcome! Welcome! O Rā," four times.
3. Kēb saith, "Welcome! Welcome! O Rā," four times.
4. Nut saith, "Welcome! Welcome! O Rā," four times.
5. Osiris saith, "Welcome! Welcome! O Rā," four times.
6. Isis saith, "Welcome! Welcome! O Rā," four times.
7. Set saith, "Welcome! Welcome! O Rā," four times.
8. Nephthys saith, "Welcome! Welcome! O Rā," four times.
9. Horus saith, "Welcome! Welcome! O Rā," four times.
10. Hathor saith, "Welcome! Welcome! O Rā," four times.

And the Osiris Nesitanebtāshru saith, "Welcome! Welcome! O Rā," four times.

5. FOURTEEN ADDRESSES TO RĀ :

1. Beautifully thou sailest, O Rā, thou settest in the west of the sky.
2. Beautifully thou sailest, O Rā, thou givest orders to the night about thee.
3. Beautifully thou sailest, O Rā, thy radiance floodeth thy path.
4. Beautifully thou sailest, O Rā, Ātem himself directeth thy boat.
5. Beautifully thou sailest, O Rā, Āpep hath fallen, he existeth not.
6. Beautifully thou sailest, O Rā, thou hast overthrown every enemy of thine.
7. Beautifully thou sailest, O Rā, thy mariners shout for joy.
8. Beautifully thou sailest, O Rā, thy mariners ascribe victory unto thee.
9. Beautifully thou sailest, O Rā, thy mariners cry out, "Ahhai"!
10. Beautifully thou sailest, O Rā, in the Disk this day.
11. Beautifully thou sailest, O Rā, thy wind is fair for thy journey.
12. Beautifully thou sailest, O Rā, the amulets which give life are about thee.
13. Beautifully thou sailest, O Rā, thy heart rejoiceth greatly.
14. Beautifully thou sailest, O Rā, for ever, and for ever, and for ever.

PLATE LXXVII (Sheet 66).

Vignette: The Sun-god Rā Heru-Khuti seated ; before him is a table of offerings which is presented to him by the three women, who kneel before him with their hands raised in adoration.

Text: 1. ADDRESS TO RĀ—to be said four times :

"Beautifully thou traverseth the two horizons, thou sailest with a fair wind. Rā triumphed over his enemies, and Nesitanebtāshru triumpheth over her enemies."

2. TWELVE ADDRESSES TO RĀ :—

1. Travel, travel, dweller in the horizon, in thy name of Ḥeru-Khuti.
2. Travel, travel, dweller in the horizon, in thy name of Ātem.
3. Travel, travel, dweller in the horizon, in thy name of Kheperā.
4. Travel, travel, dweller in the horizon, in thy name of Rā.
5. Travel, travel, dweller in the horizon, in thy name of Lord of Truth.
6. Travel, travel, dweller in the horizon, in thy name of Beautiful Setter (?).
7. Travel, travel, dweller in the horizon, in thy name of Lord of Heaven.
8. Travel, travel, dweller in the horizon, in thy name of Governor of the Earth.
9. Travel, travel, dweller in the horizon, in thy name of Lord of Transformations.
10. Travel, travel, dweller in the horizon, in thy name of Lord of the Two Utchatī
(*i.e.*, Sun and Moon).
11. Travel, travel, dweller in the horizon, in thy name of Lord of the Two Plumes.
12. Travel, travel, dweller in the horizon, in thy name of Peace—Peace.

3. THE PRIESTESS NESITANEBTĀSHRU PRAISETH RĀ ḤERU-KHUTI, and saith :

1. Homage to thee, O Rā, in thy beautiful rising.
2. Homage to thee, O Rā, in thy beautiful coronation.
3. Homage to thee, O Rā, in thy beautiful shining.
4. Homage to thee, O Rā, who doest beneficent things.
5. Homage to thee, O Rā, who workest with might.
6. Homage to thee, O Rā, who doest great things.
7. Homage to thee, O Rā, who shinest continually.
8. Homage to thee, O Rā, who art endowed with soul.
9. Homage to thee, O Rā, who art adored.
10. Homage to thee, O Rā, who art divine.
11. Homage to thee, O Rā, who art complete.
12. Homage to thee, O Rā, the number of whose members are perfect.
13. Homage to thee, O Rā, who art stablished firmly,

Ḥeru-Khuti maketh offerings to Rā ; the lords of Rā make offerings to him, the dweller in heaven, the dweller in earth.

PLATE LXXVIII (Sheet 67).

Vignette : Rā Ḥeru-Khuti seated with a table of offerings before him ; by the side of the table kneel three women with their hands raised in adoration of the god.

Text : 1. [Offerings be] to Rā Ḥeru-Khuti.

2. [Offerings be] to his Disk, his Eye, and his Body.
3. [Offerings be] to Rā, the Lord of the two horizons.
4. [Offerings be] to Rā, the Lord of Heaven.

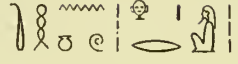
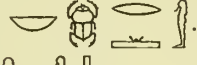



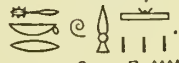



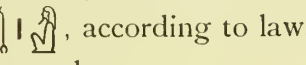





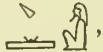












5. [Offerings be] to Rā, the President of the Gods.
6. [Offerings be] to Rā, the beloved one.
7. [Offerings be] to Rā, the dweller in the earth.
8. [Offerings be] to Rā, the dweller in the Tuat.
9. [Offerings be] to Rā, the Lord of radiance.
10. [Offerings be] to Rā, the Lord of the Souls of light.
11. [Offerings be] to Rā, the god of the crystal face, .
12. [Offerings be] to Rā, the Lord of the disk.
13. [Offerings be] to Rā, the Lord of Creation, .
14. [Offerings be] to Rā, the Fashioner, .
15. [Offerings be] to Rā, the Lord of the White Crown.
16. [Offerings be] to Rā, the Lord of the Sceptre, .
17. [Offerings be] to Rā, the Lord of the Ames whip, .
18. [Offerings be] to Rā, the Lord of ornaments, .
19. [Offerings be] to Rā, who riseth according to law, .
20. [Offerings be] to Rā, who setteth according to law, .
21. [Offerings be] to Rā, who shineth according to law.
22. [Offerings be] to Rā, the august Form Sāh, , according to law.
23. [Offerings be] to Rā, the Contented One, , according to law.
24. [Offerings be] to Rā, who is stable according to law.
25. [Offerings be] to Rā, the mighty one according to law.
26. [Offerings be] to Rā, conqueror of the Two Lands.
27. [Offerings be] to Rā, who doeth good to the Gods.
28. [Offerings be] to Rā, who placeth the Utchat, .
29. [Offerings be] to Rā, who counteth up the Utchat.
30. [Offerings be] to Rā, who stablisheth the gods.
31. [Offerings be] to Rā, the Lord of Ân (?).
32. [Offerings be] to Rā, the Lord of the Palace.
33. [Offerings be] to Rā, the Lord of the House of the Obelisk, .
34. [Offerings be] to Rā in the House of the Aged One.
35. [Offerings be] to Rā, in Kher-Āḥa.
36. [Offerings be] to Horus of the two horizons.
37. [Offerings be] to his Soul in the heavens.
38. [Offerings be] to his Soul in the earth.
39. [Offerings be] to the goddess Maāt in the front of the Boat of Rā.
40. [Offerings be] to the goddess Hathor in the front of the Boat of Rā.
41. [Offerings be] to Thoth.
42. [Offerings be] to Horus.

PLATE LXXIX (Sheet 68).

Vignette : The Boat of Rā, containing his disk, resting in the sky. In the fore part of the Boat stand the goddess Maāt and her male counterpart Thoth, ibis-headed. As the goddess of law Maāt directs the course of the Boat, and Thoth recites the words of power which enable it to overcome all opposition. In the after part of the Boat stands Horus working the steering pole. Kneeling before the Boat are three women, each of whom has her hands raised in adoration of the solar disk ; the second of these, who is probably Nesitanebtāshru, holds an ear of wheat in her right hand.

Text : 1. LIST OF THE GODS TO WHOM OFFERINGS ARE TO BE MADE : continued from the preceding Plate.




1. [Offerings be] to Set in the front of the Boat of Rā.
2. [Offerings be] to Hekau,  , in the front of the Boat of Rā.
3. [Offerings be] to Hu,  , in the front of the Boat of Rā.
4. [Offerings be] to Sau in the front of the Boat of Rā.
5. [Offerings be] to Khensu in the front of the Boat of Rā.
6. [Offerings be] to Isis in the front of the Boat of Rā.
7. [Offerings be] to Nephthys in the front of the Boat of Rā.
8. [Offerings be] to the Sailors of Rā.
9. [Offerings be] to the Ferry-men of Rā.
10. [Offerings be] to the Boat of Rā.
11. [Offerings be] to the Sektet Boat (boat of the setting sun).
12. [Offerings be] to the Āntchet Boat (boat of the rising sun).
13. [Offerings be] to Neb-nerāu,    , i.e., Lord of Victory.
14. [Offerings be] to the Lord of the Boat.
15. [Offerings be] to the Lord of the Shrine.
16. [Offerings be] to the Lord of Faces,   .
17. [Offerings be] to the Lord of Hair,   .
18. [Offerings be] to the Lord of the Two Thrones.
19. [Offerings be] to the Lord of Crystal.
20. [Offerings be] to White Eye,  .
21. [Offerings be] to the gold of heaven.
22. [Offerings be] to the gods, the Lords of heaven.
23. [Offerings be] to the gods, the Lords of earth.
24. [Offerings be] to the Lords of the Palace [in Heliopolis].
25. [Offerings be] to the Lords of Heliopolis.
26. [Offerings be] to the Soul (Khu) of Rā in heaven.


27. [Offerings be] to the Soul (Khu) of Rā on earth.
28. [Offerings be] to the Soul (Khu) of Rā in the South.
29. [Offerings be] to the Soul (Ba) of Rā in the North.
30. [Offerings be] to the Soul (Ba) of Rā in the West.
31. [Offerings be] to the Soul (Ba) of Rā in the East.
32. [Offerings be] to the Soul (Ba) of Rā in every transformation of his.
33. [Offerings be] to the Soul (Ba) of Rā in every form of his.
34. [Offerings be] to the Soul (Ba) of Rā in every place wherein he is.
35. [Offerings be] to the Soul (Ba) of Rā.
36. [Offerings be] to the Soul (Ba) of Atem.
37. [Offerings be] to the Soul of Shu.
38. [Offerings be] to the Soul of Kheperā.

2. A short text beginning : “ Accept ye the Eye of Horus (*i.e.*, incense). The odour thereof cometh to your mouths. The odour of the Eye of Horus is to your mouths.”

3. Another text of similar character, beginning : “ The incense cometh, the odour of the incense of the god cometh. The odour thereof cometh to thee, O Rā Heru-Khuti. The odour of the Eye of Horus is to thee.”

PLATE LXXX (Sheet 69).

Vignettes : 1. The emblem of the West, , with a loaf of bread, , and a vessel of wine or ale, .

2. Nesitanebtāshru, seated on a chair of state, in a roofed chamber, ; her right hand is raised as she addresses the offerings which are placed on a table before her, and in her left hand she holds an object resembling a cord or bandlet.

3. The disembodied Ba, or heart-soul, of Nesitanebtāshru, in the form of a human-headed hawk, standing upon a funerary building.

Text : ANOTHER HYMN OF PRAISE TO RĀ HERU-KHUTI [to be sung] at dawn.

1. Thou art beautiful. In the Southern heaven thou unitest thy form with the forms of the gods.
2. Thou art beautiful. Thou scatterest the darkness, absorbing it into thy body thou destroyest the storm.
3. Thou art beautiful. Thou risest on thy throne with thy head, thy company of gods exalt thy beauties.
4. Thou art beautiful. Thou rulest the two heavens, thou destroyest thine enemy with every form of thine.
5. Thou art beautiful. Thou appearest, thou shinest, those who are in thy train rejoice.


6. Thou art beautiful. Thou seest, thou begettest what is holy, what dwelleth in the House of the Obelisk.
7. Thou art beautiful. Thou rulest thy two heavens, thy spear (*māb*) destroyeth thine enemy.
8. Thou art beautiful in thine august Form, thou Soul, thou Great God, at the head of Ānu (Heliopolis).
9. Thou art beautiful. Thou sailest over heaven, thy boat goeth onwards with thy mariners.
10. Thou art beautiful. Thou receivest thine Eye, thou becomest like unto Ḥeru-Khuti.
11. Thou art beautiful. As the Soul, the Lord of Ḥāt-meḥit (the Mendesian Nome), thou receivest that which is on thy brow.
12. Thou art beautiful. Thou traversest Nubia, thou travellest over the high place of the Land of the Sunrise (Bakha, ).
13. Thou art beautiful, O Rā, in thy rising.
14. Thou art beautiful, O Rā, in thy setting.

PLATE LXXXI (Sheet 70).

Vignette: Two women, perhaps Nesitanebtāshru and Nesi-Khensu, kneeling, with their hands raised in adoration of Rā, behind whom, seated on a funerary building, is a bearded god.

Text: I. HYMN TO RĀ ḤERU-KHUTI—*continued*.

15. Thou art beautiful, O Rā, being endowed with soul.
16. Thou art beautiful, O Rā, when thou takest thy seat.
17. Thou art beautiful, O Rā, when thou advancest.
18. Thou art beautiful, O Rā, when thou ascendest thy throne.
19. Thou art beautiful, O Rā, when thou puttest forth strength.
20. Thou art beautiful, O Rā, when thou revolvest.
21. Thou art beautiful, O Rā, in thy Boat.
22. Thou art beautiful, O Rā, in thy Sekti Boat.
23. Thou art beautiful, O Rā, in thy Āntchet Boat.
24. Thou art beautiful, O Rā, when thou soarest in the sky.
25. Thou art beautiful, O Rā, when thou sailest over the sky.
26. Thou art beautiful, O Rā, when thou art acclaimed.
27. Thou art beautiful, O Rā, every day.

2. NESITANEBTĀSHRU PRAISETH RĀ ḤERU-KHUTI AND SAITH:

“Homage to thee, O Rā Ḥeru-Khuti, thou Hidden Form in the House of the Aged
 “One [in Heliopolis], thou Holy Hawk, of crystal-yellow splendour, gazing over the two

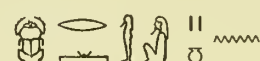
“ horizons, thou divine god in heaven, thou god Khuti, who dost come forth from the depths
 “ of the celestial waters, thou ‘ Governor of Millions of Years,’ who dost rest on law, thou
 “ Paut, Creator of the gods.”

3. “ The Osiris, the priestess of Osiris, the Lord of Abydos, Nesitanebtāshru, whose mother was Nesi-Khensu, cometh to thee, O Ātem.”¹ These words are followed by the names of eight groups of gods, each group representing a form of Ātem, thus :



FIRST KHEPERU to Rā.

to Nut.
 to Shu.
 to Osiris.
 to Ātenu.
 to Isis.
 to Nephthys.



SECOND KHEPERU to Kheperā.

to Ātenu.
 to Maāt.
 to Thoth.
 to Utchat.



THIRD KHEPERU to Ba.

to Qemḥ.
 to Upset.
 to Neserti.



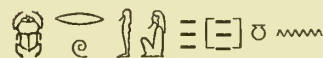
FOURTH KHEPERU to Ḥer-en-bauk.

to Khuti.
 to Ḥekau-āau.
 to Hathor.
 to Meḥen.



FIFTH KHEPERU to Ba-en-ḥeḥ.

to Ḥekau-āau.
 to Ḥu.
 to Sau.
 to Ka-Āmenti.
 to Ka-Ābti.
 to Ur-Ḥekat.
 to Maāt.
 to Hathor.
 to Set.
 to Meḥen.



SIXTH KHEPERU to Ba-en-ḥeḥ.

to Ḥekau-āau.
 to Ḥu.
 to Sau.
 to Ka-Āmenti.
 to Ka-Ābti.
 to Ur-Ḥekat.
 to Maāt.
 to Hathor.
 to Set.
 to Meḥen.

¹ This address is supposed to be said to each god.

PLATE LXXXIII (Sheet 72).

Vignette: The mummy of Nesitanebtāshru lying on a bier, at each end of which stands a hawk; the hawk at the head represents Nephthys, and that at the foot Isis. Behind Isis is a uraeus, the tail of which is coiled round the stalk of a lotus plant.

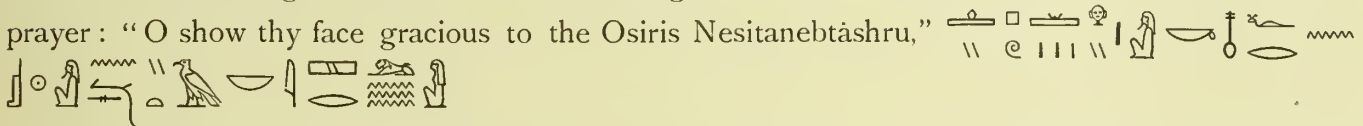
Text: 1. A HYMN OF PRAISE TO RĀ HERU-KHUTI, beginning:

"Homage to thee, O thou who comest as Atem, and who bringest about the creation of the gods.

"Homage to thee, O thou who comest as the Soul of Souls, the Holy Soul who dwellest in Amenti.

"Homage to thee, President of the gods. Thou illuminest the Tuat with thine Eye."

Each section begins with the words "Homage to thee," and after the last of them comes the prayer: "O show thy face gracious to the Osiris Nesitanebtāshru,"



2. ANOTHER HYMN OF PRAISE TO OSIRIS UN-NEFER IN ALL HIS NAMES. Whilst Nesitanebtāshru was reciting this she made an offering of incense, and said:

Hail, Rā, who livest by law (*maāt*).
 Hail, Rā, who risest by law.
 Hail, Rā, who mountest up by law.
 Hail, Rā, who shinest by law.
 Hail, Rā, who art exalted by law.
 Hail, Rā, who art made stable by law.
 Hail, Rā, who art strong by law.
 Hail, Rā, who art ornamented by law.
 Hail, Rā, who art happy through law.
 Hail, Rā, in thine every name.

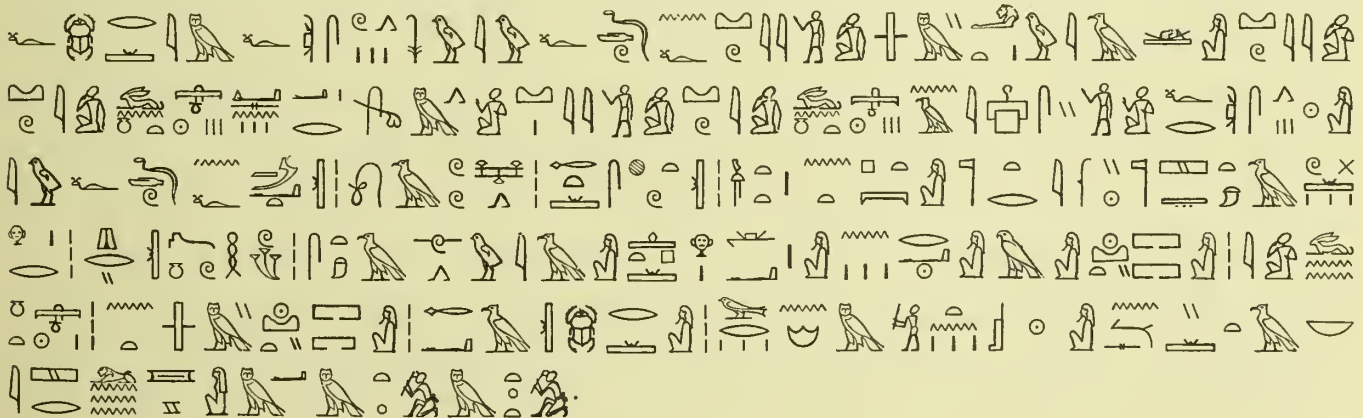


PLATE LXXXIV (Sheet 73).

Vignettes : 1. A goddess seated, holding in her left hand the symbol for "year"; her right hand is extended over a pool with an eye in it.

2. A god standing upright, with each arm extended over a rectangular object which is intended to be a lake. This god is Rā, and one lake is called "Begetter of Millions of Years," and the other "Great Green." See Chapter XVII.

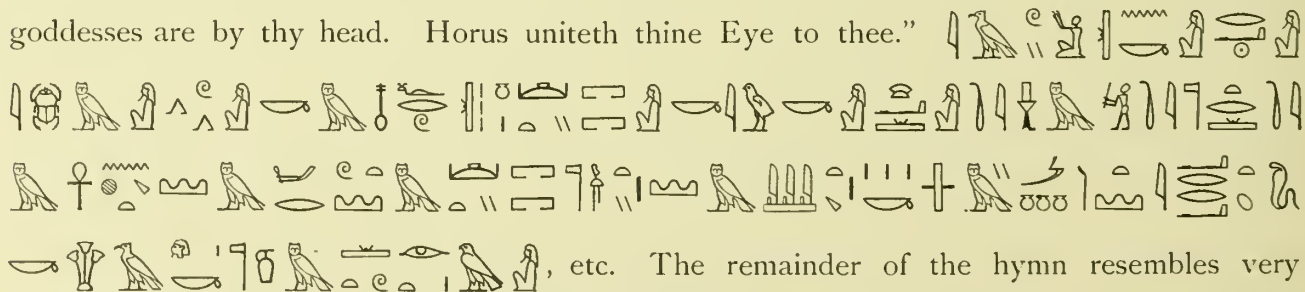
3. The horizon of heaven, and the Gate of the East resting upon it; the two halves of the door are open, and beyond the opening the Sun-god Rā, with the solar disk on his head, is seated.

4. Two bearded gods seated; they probably represent the gods Hū and Sa, who sprang into being out of the drops of blood which fell from Rā on the day when he mutilated himself. A later form of the legend made these gods the children of Temu, who is said to have produced them from his actual body in or near the House of the Aged One in Heliopolis.

5. The dog-headed ape of Thoth bringing back the Eye of Horus, which had been carried off from him by Set, during the great fight which he had with the Sun-god. Set threw filth at Horus which entered his eye, and temporarily blinded him, but Horus succeeded, notwithstanding, in cutting off one of Set's legs. When Thoth settled the dispute between these two "Fighting Gods," the Eye of Horus was restored to its former strength and power, and the leg of Set was placed in the sky, where it formed the constellation of the Great Bear.

Text : A HYMN OF PRAISE TO RĀ WHEN HE SETTETH IN THE LAND OF LIFE, beginning :

"Praise be unto thee, O Rā Ātem! Thou comest with thy beauties of thy horizon. Thou mountest up in the sky (or, art crowned), thou manifestest power, and enterest like a divine being into the Land of Life, and into the Holy Land, and into the horizon of the west, and into thy domains which are in the region of Manu (*i.e.*, the Sunset). The two Uraeus-goddesses are by thy head. Horus uniteth thine Eye to thee."



, etc. The remainder of the hymn resembles very closely the hymns to the setting sun of which several fine examples occur in Chapter XV of the Theban Recension of the *Book of the Dead*. The subjects treated of in it are the light and brilliancy of Rā, his lighting up of the Other World, and his power and majesty as the

destroyer of the darkness. The last paragraph contains a sort of summary of the earlier part of the Hymn, and some of the variants are interesting.¹

PLATE LXXXV (Sheet 74).

Vignettes: 1. The ancient Cow-goddess, Meḥ-urit, *couchant*, on a pedestal. Between her horns is the lunar disk, which is surmounted by the two plumes of the Sun-god, and she wears a collar, with a *menāt* amulet which lies behind her neck, on her back.

2. A funeral chest, or coffer, out of the cover of which projects the head of Osiris; this chest is symbolic of Abydos.

3. The Seven Spirits who protected the dead body of Osiris, and whose names are: Kestā, Ḥepi, Ṭuamutef, Qebḥsenuf, Maa-tef-f, Kheribeqf, and Ḥeru-Khenti-ān-maati (or, āriti).

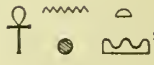
4. Princess Nesitanebtāshru, wearing a long flowing garment, standing with her hands raised in adoration.

Text: A HYMN OF PRAISE TO ĀTEM WHEN HE SETTETH IN THE LAND OF LIFE, in his form of Rā, dweller in heaven. This Hymn reads:

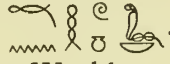


























1. Homage to thee, saith Ātem, O Rā, that is to say, Ḥeru-Khuti.
2. Homage to thee, saith Shu, in thy name of Ḥeru-Khuti.
3. Homage to thee, saith Tefnut, in thy name of Lord of the Ātenu (Disk).
4. Homage to thee, saith Kēb, in thy name of Rā.
5. Homage to thee, saith Nut, in thy name of Horus.
6. Homage to thee, saith Osiris, in thy name of Dweller in the Disk.
7. Homage to thee, saith Isis, in thy name of Khent-Āmentiu.
8. Homage to thee, saith Set, in thy name of Lord of the Uraeus.
9. Homage to thee, saith Horus, in thy name of Lord of the Two Plumes.




10. Homage to thee, saith the Company of the gods, thou POWER who appearest in the Two Horizons.
11. Homage to thee, Governor of the Company of the Gods.
12. Homage to thee, thou Lord of the Two Horns.
13. Homage to thee, O thou who dwellest in thy cradle (or mould), thou of the two lofty plumes, arrayed with the Utchatti (Sun and Moon).
14. Homage to thee, Power of heaven, thou Paut, Creator of the gods.
15. Homage to thee, Atem, thou art great.
16. Homage to thee, Atem, thou art beautiful.
17. Homage to thee, Atem, thou art divine.
18. Homage to thee, Atem, thou art crowned king.
19. Homage to thee, Atem, thou art stable.
20. Homage to thee, Atem, thou art equipped (or ready).
21. Homage to thee, Atem, thou art stablished.
22. Homage to thee, Atem, thou art strong.
23. Homage to thee, Atem, thou art adorned with beauty.
24. Homage to thee, Atem, Lord of transformations.
25. Homage to thee, Atem, Lord of the Uraeus.
26. Homage to thee, Atem, Lord of the Powers.


Nesitanebtáshru maketh offerings to Atem when he setteth in the Land of Life, , in every name that he hath, saying :



1. An offering to Atem, Lord of Heaven.
2. An offering to Atem, Lord of Earth.
3. An offering to Atem, Lord of the Great House (in Heliopolis).
4. An offering to Atem, Lord of Adornments.
5. An offering to Atem, Lord of the Hani Couch (?) in Heliopolis.
6. An offering to Atem, Lord of the Pylons.
7. An offering to Atem, Lord of the Roads.
8. An offering to Atem, President of the Gods.
9. An offering to Atem, Chief of the Company of the gods.
10. An offering to Atem, Lord of the Gods.
11. An offering to Atem, Father of the Gods.
12. An offering to Atem, in the House of the Obelisk.
13. An offering to Atem, in the House of the Aged One.
14. An offering to Atem, as the Maker of Heaven.
15. An offering to Atem, as the Maker of Earth.
16. An offering to Atem, as the Maker of the Desert.
17. An offering to Atem, as the Maker of the Fields.
18. An offering to Atem, as the Maker of the Waters.
19. An offering to Atem, as the Maker of the Sand.

20. An offering to Atem, as the Maker of the Soil (or mud, or clay).
21. An offering to Atem, who maketh to exist the things which are.
22. An offering to Atem, Maker, Lord of things which shall be.
23. An offering to Atem, who riseth in his serpent, .
24. An offering to Atem, who goeth round about the World.
25. An offering to Atem, Director,   , of the lands.
26. An offering to Atem, Lord of Mābit.
27. An offering to Atem, King in Punt.
28. An offering to Atem, Governor of the dwellers in the Eastern Desert,                       

46. An offering to Atem, in Kher-āḥa.
47. An offering to Atem, Lord of Anu.
48. An offering to Atem, in Resent.
49. An offering to Atem, in Meḥent.
50. An offering to Atem, in the Palace.
51. An offering to Atem, Lord Atem .
52. An offering to Atem, Judge of righteous judgment.
53. An offering to Atem, Lord of Maāt.
54. An offering to Atem, Lord, Governor of Maāt.
55. An offering to Atem, Prince of Maāt.
56. An offering to Atem, whose name is hidden.
57. An offering to Atem, President of the Company of the Gods.
58. An offering to Atem, Lord of the Gods.
59. An offering to Atem, [Lord of] the heaven, and of the gods and goddesses therein.
60. An offering to Atem, [Lord of] the earth, and of the gods and goddesses therein.
61. An offering to Atem, [Lord of] the western deserts.
62. An offering to Atem, [Lord of] the eastern deserts.
63. An offering to Atem, [Lord of] the hidden pylons.
64. An offering to Atem, [Lord of] the road of the south.
65. An offering to Atem, [Lord of] the road of the north.
66. An offering to Atem, [Lord of] the road of the west.
67. An offering to Atem, [Lord of] the road of the east.
68. An offering to Atem, [Lord of] the Lords of the Palace.
69. An offering to Atem, [Lord of] the Lords of Anu.
70. An offering to Atem, [Lord of] the Lords of Kher-āḥa.
71. An offering to Atem, [Lord of] the Gods, the Lords of heaven.
72. An offering to Atem, [Lord of] the Gods, the Lords of earth.
73. An offering to Atem, [Lord of] the Southern Gods.
74. An offering to Atem, [Lord of] the Northern Gods.
75. An offering to Atem, [Lord of] the Western Gods.
76. An offering to Atem, [Lord of] the Eastern Gods.

BEAUTIFUL ART THOU WHEN THOU SETTEST, O RĀ HERU-KHUTI!

2. The *Hamemu* beings  ascribe praise unto thee.
 The hands of the gods and of the goddesses are [lifted] in praise of thee.
 The Great Company of the Gods shout "Ahai" to thee.
 Men and women and the gods sing hymns to thee.
 The hearts of the gods who dwell in the horizon are content [when]
 They see thee, and [when] they smell
 The odour of thee. Thou risest up crowned on earth, and utterest thy command.

The gods and the goddesses acclaim thee at thy rising,
 All the *Hamemet* beings smell the earth (*i.e.*, do homage) before thee,
 Thou risest upon the earth, compacted firmly like crystal.
 Thou goest round the sky in the Boat of Millions of Years,
 Director of Millions of Years, who dost set according to law.
 Thou art the Lord to the limit (Neb-tcher), the Aged One of the gods,
 Thou Form of crystal, thou Lord of adornments,
 Thou beautiful Disk of turquoise,
 Thou Creator-god, who livest according to law,
 Thou august Hawk, thou lord of brilliant splendour,
 Rā, thou Aged One, thou Lord of heaven.
 Thou Moon-god, , who dost create the light,
 Thou lord of love, thou creator of sexual pleasures,
 Lord to the uttermost limits of heaven and earth,
 Thou Seer, thou lord of the two Eyes,
 Thou divine Hawk, the Lord of the gods,
 Thou divine Soul-god, most mighty Power,
 The two horizons come forth from the abyss 
 Thou fertile Bull, thou President of men and women,
 Atem who dost make to come into being everything that is.

3. A HYMN OF PRAISE TO OSIRIS. The princess Nesitanebtāshru praiseth Osiris and saith :
 Homage to thee, Osiris

Un-Nefer, Lord of Ta-tcheser (the Holy Land, *i.e.*, the Other World),
 Thou Lord of heaven, thou Lord of earth,
 Thou Lord of the two horizons, Governor of the lands (*i.e.*, the world),
 Lord of Boundaries (?), Governor of Tētu (Mendes) and of the Nome
 Hāt-Mehit, Lord of the sacred Nārt Tree.
 King in Henesu (Hânês, Herakleopolis), Aged Prince in Ânruṭf,
 King in Pe, Prince in Tep (Buto).

PLATE LXXXVII (Sheet 76).

Vignettes : 1. The sacred Persea tree.

2. The cat of Rā cutting off the head of the serpent of darkness.

3. The two-headed Hawk-god, each head having a plume upon it.

4. Horus, hawk-headed.

5. Thoth, ibis-headed.

6. Nefer-Tem, with a lily with two plumes on his head.

Text: HYMN TO OSIRIS—*continued*.

Governor of the [temple-]lands in Hensu (Herakleopolis).

Divine Benu-Bird in the House of the Aged One.

O Osiris, to Nesitanebtâshru, the toiler in the Books of Âmen-Râ, the King of the Gods, whose mother was Nesi-Khensu,

Open thou the heaven, open thou the earth,

Open thou Khert-Neter (*i.e.*, the Other World),

Open thou Kher-âḥa, open thou Ânu (Heliopolis),

Open thou the Great House, open thou the Qerti,¹

Open thou the South, open thou the North,

Open thou the West, open thou the East,

Open thou the Western Desert,

Open thou the Eastern Desert.

Hail, Thoth, true is thy word—four times.

Hail, Osiris, true is thy word—four times.

Hail, Anubis, true is thy word—four times.

Hail, Horus, true is thy word—four times.

PLATE LXXXVIII (Sheet 76).

Vignettes: 1. Nesitanebtâshru kneeling, with both hands raised in adoration of the god who moveth about heaven invisibly.


2. A god with a conical body on legs, and without a head, having two eyes in his breast; he is called, "Devourer for millions of years," and he lived at a bend in the Lake of Fire, and devoured hearts, and lived upon the bodies of the dead (Chapter XVII).

3. The goose of the god Kheb.

4. A bird fluttering in the air.

5. Anubis, jackal-headed.

6. A god without a name.

7. A solar god, in mummy form, with the Utchat  on his head.

Text: A short address to Nesitanebtâshru, and ADDRESSES TO THE GODS—*continued*.

Hail, Dweller in thy shrine, true is thy word—four times.

Hail, Chief of the Serpent, true is thy word—four times.

Hail, Lord of the Boat, true is thy word—four times.

Hail, Dweller in thy shrine, true is thy word—four times.

Hail, Her-tep-f, true is thy word—four times.

Hail, Osiris Nesitanebtâshru, thou Directress of the secluded women, thou chief of all the holy women of Âmen-Râ, the King of the gods, whose mother was Nesi-Khensu, true is thy word against thine enemies—four times.

¹ The caverns out of which the Nile flowed at Elephantine.

PLATE LXXXIX (Sheet 77).



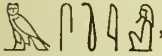
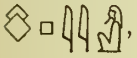


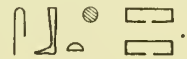
Vignette only. The god Osiris seated on a chair of state placed upon the pedestal which has already been described. The god is in mummy form, and wears the *Atef* crown with horns and disk, and holds in his hands his symbols of sovereignty and rule. He is called "Osiris, the Lord of Eternity, Chief of the divine ones who are in Āmenti," . Behind him stands "Isis, the great lady, the mother of the god, the mistress of those who are in Āmenti," , who clasps the right arm of Osiris in both her hands. Before him, standing on a lily, or lotus, are the mummy forms of the Four Sons of Horus, who assisted their father in performing the ceremonies connected with the embalmment of Osiris. The first, Mestā, , was man-headed, and he protected the stomach and large viscera. The second, Hēpi, , was ape-headed, and he protected the small viscera. The third, Ṭuamutef, * , was jackal-headed, and he protected the lungs and the heart. The fourth, Qebḥsenuf, , was hawk-headed, and he protected the liver and gall bladder. These gods represented the four cardinal points, south, north, west, and east respectively, and with them were associated the goddesses Isis, Nephthys, Neith, and Serqet.

PLATE XC (Sheet 78).

Vignette : Nesitanebtāshru and Nesi-Khensu kneeling with their faces close to the ground, and adoring a Company of nine gods (three in Plate XCI). The third god wears the White Crown, the fourth god carries a knife in his right hand, the eighth god has both arms raised, and holds a serpent in his right hand, and the ninth god is jackal-headed, and, like the first seven gods, carries a serpent in his left hand.

Text : A series of ADDRESSES TO RĀ-ĀTEM which were recited by Nesitanebtāshru after the god had set in the Ṭuat ; whilst she was reciting these she made offerings to him, and paid homage, bowing low before him until her face touched the earth, and saying :

1. Homage to thee, Ātem, Bull of Ānu, Lord of life.
2. Homage to thee, Ātem, President of the Palace.
3. Homage to thee, Ātem, Lord of the gods, Beautiful Face, President of the Company of the gods.
4. Homage to thee, Ātem, President of the two pylons, .
5. Homage to thee, Ātem, thou Divine God.
6. Homage to thee, Ātem, Lord of Ta-tchesert, great of victory, President of Āmenti.
7. Homage to thee, Ātem, Prince of Ānu.
8. Homage to thee, Ātem, Lord of the Urertu Crown.
9. Homage to thee, Ātem, President of the Two Heavens.

10. Homage to thee, Ātem, Lord of Transformations.
11. Homage to thee, Ātem, Governor of Ānu.
12. Homage to thee, Ātem, Maker of the Two Heavens.
13. Homage to thee, Ātem, Holy One.
14. Homage to thee, Ātem, Creator.
15. Homage to thee, Ātem, President of the Two Pylons.
16. Homage to thee, Ātem, Lord of the Kherpui (Ānpu and Upuat?).
17. Homage to thee, Ātem, Governor of the deserts.
18. Homage to thee, Ātem, King of Punt.
19. Homage to thee, Ātem, Lord of Splendour.
20. Homage to thee, Ātem, Dweller in Ta-tchesert.
21. Homage to thee, Ātem, whose years are strong (*i.e.*, many).
22. Homage to thee, Ātem, Lord of beasts and cattle.
23. Homage to thee, Ātem, Lord of feathered fowl.
24. Homage to thee, Ātem, Maker of the heavens.
25. Homage to thee, Ātem, Maker of the earth.

Nesitanebtāshru, the prophetess of the goddess Nekhebet the White of Nekhen, whose mother was Nesi-Khensu, cometh to thee, O Rā-Ātem-Kheperā, the great god, the Firstborn god, the Oldest of the gods, the Chief of the Great Company of the gods.

PLATE XCI (Sheet 78).

Vignettes : 1. The last three of a Company of gods who have been already described.


2. Nesitanebtāshru kneeling and receiving a table of offerings from the goddess Nut or Hathor.

Text : ADDRESSES TO THE KA, OR DOUBLES, OF THE FORMS OF ĀTEM :

- Homage to thy Ka, Rā-Ātem-Kheperā.
- Homage to thy Ka, Ātem, Lord of the Palace.
- Homage to thy Ka, Ātem, Prince of Ānu.
- Homage to thy Ka, Ātem, President of the House of the Obelisk.
- Homage to thy Ka, Ātem, Lord of heaven.
- Homage to thy Ka, Ātem, Lord of earth.
- Homage to thy Ka, Ātem in Resnet (?).
- Homage to thy Ka, Ātem in Meḥnet.
- Homage to thy Ka, Ātem, Lord of Kher-āḥa.
- Homage to thy Ka, Ātem in the Temple of Net (Neith).
- Homage to thy Ka, Ātem, Governor of the deserts and mountains.
- Offering and libation to thy Ka, Ātem, Maker of heaven.
- Offering and libation to thy Ka, Ātem, Maker of the earth.

The chief singer and reciter of Osiris, the priestess of Ānḥer-Shu, Nesitanebtāshru, whose mother was Nesi-Khensu, offereth incense for ever and ever.

PLATE XCII (Sheet 79).

Vignettes : 1. In Plates XCII–XCIV we have another representation of the Weighing of the Heart of Nesitanebtāshru in the Great Balance in the Hall of Judgment over which Osiris presides. In Plate XCII we see Nesitanebtāshru about to enter the Hall, and she stands before a priest who wears a fillet round his short wig, and a linen tunic with an outer covering which falls a little below his knees. In his right hand he holds a short curved wooden instrument, the end of which terminates in the head of a ram. The expression on the face of Nesitanebtāshru is that of calm fearlessness. The priest is about to perform on her the ceremony of “Opening the mouth,” with the instrument called “Ur-ḥekau,” , i.e., “great of words of power.” The object of the ceremony was to do away with the compression and restraint caused by the mummy swathings, and to make them to be as if they were not. The priest approached the deceased and touched her mouth with the instrument, repeating as he did so some “word of power” or magical formula, and if this ceremony were performed by a properly qualified person, who was ceremonially pure, and had followed carefully all the prescribed directions, the touch of the instrument, and the words of power, gave back to the dead person the power to open the mouth, to breathe, think, remember, talk, walk, and move at will. It was as if all the bandages which were wound round the limbs and body were cut through, and the power which destroyed their operation enabled the body of the deceased to enjoy in Dead-land the same freedom as the soul.





2. Osiris Khenti Amenti, seated on a chair of state in a shrine, which is placed upon a funerary temple; the cornice of the shrine is decorated with a row of uraei, each of which has a disk on its head, and the folding doors of the shrine  are thrown wide open. Osiris wears the White Crown, with plumes and a disk, and above his forehead is the uraeus , emblematic of sovereignty; before him is placed the usual table of offerings.

PLATE XCIII (Sheet 80).

Vignettes only : 1. The Maāti Goddesses,  or , i.e., the two goddesses of Truth, who are here identified with Isis and Nephthys. Each wears the feather of “Truth” upon her head, and each holds a papyrus sceptre in her right hand and the symbol of “life” in her left.


2. The Great Balance, with the dog-headed ape, the associate of Thoth, seated upon the pillar; in one pan is the heart of Nesitanebtāshru, and in the other is a figure of the goddess Maāt, . The actual weighing of the heart is being superintended by the jackal-headed god Anubis, who represents Set. It is interesting to note that the cords of the pan of the Balance behind Anubis are visible through his body.

PLATE XCIV (Sheet 80).

Vignettes only : 1. Nesitanebtâshru seated on a pedestal watching the weighing of her heart in the Great Balance. Her wig is cast aside, and her own hair hangs over her shoulders in fine plaits, and in her tense anxiety she clasps her right forearm with her left hand. The result of the weighing of her heart is satisfactory, for the beam of the Balance is exactly horizontal, and her heart therefore counterbalances exactly the figure of Maât.

2. Behind Nesitanebtâshru stands the monster "Ām-mit," *i.e.*, the "Eater of the Dead," who is always found in the Hall of Maāti waiting to devour the hearts of the dead that are light in the Balance. His head is that of a crocodile, his body is that of a lion, and his hind-quarters are those of a hippopotamus.

3. Near the Balance, but in one corner of the Hall of Maāti, is the Lake of Fire, or Lake of Boiling Water, with flames of fire rising from its sides ; at each corner sits a dog-headed ape. These were the Four Apes which sat in the Boat of Rā and carried "right and truth to the Lord to the uttermost limit of heaven and earth." The picture of the Lake and its four apes forms the Vignette of Chapter CXXVI of the Theban Recension, and from the text of the Chapter we learn that they were supposed to "do away the evil deeds of sinners, and to destroy any wickedness" that might be found in them, and to remove from them every taint of earthly evil. Whether they purified the dead by means of their fire or boiling water is not clear, but it is probable. At all events it is clear that unless the deceased satisfied these ape-gods as to his purity and innocence, they did not permit him to enter the "hidden pylons of Āmenti," or partake of the celestial food of the gods, or mingle with his favoured ones, who went about in the Kingdom of Osiris at their pleasure.

PLATE XCV (Sheet 81).

Vignette only. The picture here given represents the Sekhet-Āaru, *i.e.*, the "Field of Reeds," wherein was situated Sekhet-ḥetept, or the "Field of Offerings," which was the celestial goal of all ages. This picture is the Vignette of Chapter CX, according to the Theban Recension, and it resembles in many particulars the Vignette of the Chapter as found in papyri of the XVIIIth and following dynasties. The region represented must be either a portion of the rich fertile land of the Delta, or some part of the cultivated land in the Fayyûm, or near a large town, *e.g.*, Abydos or Thebes. It is also possible that the prototype of the Elysian Fields of the Egyptians existed in the Sûdân, perhaps even in Baḥr al-Ghazâl, or in Dâr Fûr. The land represented in the Plate is surrounded by water, and is intersected by canals. In the **upper section** are :

1. Nesitanebtâshru and her Ka adoring a cat-headed god,¹ a serpent-headed god, and a bull-headed god.

2. Nesitanebtâshru seated in a boat punting ; before her in the boat is a table of offerings.

¹ In the papyrus of Ani the god is hare-headed.

3. Nesitanebtāshru standing and addressing a woman in mummy form (Nesi-Khensu ?), in the presence of the hawk of Horus ; beyond, supposed to be some distance away, are three islands or lakes.

In the **middle section** are :

1. Nesitanebtāshru ploughing with a yoke of oxen.

2. Nesitanebtāshru reaping.

3. Nesitanebtāshru standing, with her hands raised in adoration, before a *bennu* bird on a perch, with its back turned towards her ; this bird is here the symbol of “overflowing abundance.”

4. Nesitanebtāshru seated on the ground before a heap of red barley and a heap of white wheat. Beyond are four islands or lakes.



In the **bottom section** we have a magical boat, the body of which is formed by a serpent with a head at each end of its body, with three oars near each head. This is the famous “Boat of Millions of years,” in which Rā Heru-Khuti sailed over the sky daily, and the beatified who had been declared to be innocent in the Great Judgment, and who knew the names of the various parts of the Boat, were allowed to enter it, and to sail about in it with Rā. In this section Osiris also had a boat, but it is not here represented. To the left, in the upper corner, is a curved stream enclosing a semi-circular island, where the “Forms of those who were perfect” and the “Spirits” lived under the rule of Rā. The Spirits were nine cubits in height, and they reaped barley seven cubits high and wheat five cubits high. In the lower corner to the left is another curved stream, and on the island formed by it and the large mass of water beyond the gods were born. Here in this region the followers of Osiris lived the life of the beatified. Their occupation was to attend to the cultivation of the celestial grain on which both they and the god lived, and by eating the same food as he did they became one with him. Each follower of Osiris lived on the estate which was assigned to him by the officers and land-measurers of Osiris, who allotted to him a parcel of land in proportion to his merits. The climate of the region was good, there were no storms or hurricanes, and the beatified breathed the breath of the god Temu. Water was abundant and pure, and in the streams there were neither “fish nor worms.” A celestial household in the Kingdom of Osiris contained the parents and grandparents of the master, and the wives, and friends and kinsfolk whom he had known and loved upon earth. And all the denizens of that kingdom passed much of their time sitting with the gods round lakes of pure water, and eating the “tree of life,” , wherefrom Osiris and all his gods drew their life and strength.

PLATE XCVI (Sheet 82).


Vignette: 1a. The First Ārit, guarded by a man-headed god holding a staff with leaves at the top, and a knife, and the symbol of “life.”


Text: [CHAPTER CXLIV.] The names of the porter, watcher, and herald.

Vignette: 1b. A crocodile-headed god, seated.

Vignette : 2a. The Second Ārit, guarded by a lion-headed god holding a staff, knife, and  as before.

Text : The names of the porter, watcher, and herald.


Vignette : 2b. A ram-headed god, with horizontal horns .

Vignette : 3a. The Third Ārit, guarded by a man-headed god, holding a staff, knife, and  as before.

Text : The names of the porter, watcher, and herald.


Vignette : 3b. A bearded man-headed god, seated.

PLATE XCVII (Sheet 82).

Vignette : 4a. The Fourth Ārit, guarded by a ram-headed god, holding a staff, knife, and  as before.


Text : [CHAPTER CXLIV—*continued.*] The names of the porter, watcher, and herald.

Vignette : 4b. A ram-headed god, seated.

Vignette : 5a. The Fifth Ārit, guarded by a crocodile-headed god, holding a staff, knife, and  as before.


Text : The names of the porter, watcher, and herald.

Vignette : 5b. A seated god, with a uraeus for a god.

Vignette : 6a. The Sixth Ārit, guarded by a man-headed god, holding a staff, knife, and  as before.

Text : The names of the porter, watcher, and herald.

Vignette : 6b. A lion-headed god, seated.

Vignette : 7a. The Seventh Ārit, guarded by a lion-headed god, holding a staff, knife, and  as before.

Text : The names of the porter, watcher, and herald.

Vignette : 7b. A jackal-headed god.

The gods who appear below the text are the porters of the Ārits. A comparison of the text with the versions in the Theban and Saïte Recensions shows that several of the names of the gods of the Ārits are given in the wrong order in our papyrus. The text which, in the older papyri, follows the enumeration of the Ārits is here omitted.

PLATE XCVIII (Sheet 83).

Vignette : Pylons I–IV in the Kingdom of Osiris, and the four gods who guard them. The figures of the doorkeepers, or porters, are wanting.

Text : [CHAPTER CXLV.] The names of the Pylons and their gods.

PLATE XCIX (Sheet 83).

Vignette: Pylons V-IX in the Kingdom of Osiris, and the five gods who guard them. The figures of the doorkeepers, or porters, are wanting.

Text: [CHAPTER CXLV—*continued.*] The names of the Pylons and their gods.

PLATE C (Sheet 84).


Vignette: Pylons X-XV in the Kingdom of Osiris, and the six gods who guard them. The figures of the doorkeepers, or porters, are wanting.

Text: [CHAPTER CXLV—*continued.*] The names of the Pylons and their gods.

PLATE CI (Sheet 85).

Vignette only. The scene which is represented on this and the following plate does not belong, strictly speaking, to the *Book of the Dead*, but to one of the works which describe the progress of the Sun-god through the Tuat, or Other World, from the time he sets on the western horizon of this earth to the time when he rises on the eastern horizon. The god made his journey in a boat, which was towed by several groups of gods in turn, and in this plate we see two groups each containing three gods, towing the Boat of Millions of Years over the celestial waters. On the right of these we see Nesitanebtāshru, arrayed in voluminous garments, and standing with her hands raised in adoration of the gods who tow the Boat of the Sun. Before her are the table of offerings and the vessels of wine which are intended for the divine company, and, if they are accepted, she will then embark in the Boat and sail in it through the Tuat by night, and over the sky of this world by day, and form one of the beatified beings who accompany the god and who feed upon light, and are arrayed in light.

PLATE CII (Sheet 85).

Vignette only. Here the Boat of Millions of Years is seen sailing over the sky , which is supported by four gods, who symbolize the Four Gods of the Cardinal Points and the Four Sons of Horus. On the head of each is the sign for "year," and each figure represents "Millions of Years." On the bow of the Boat hangs a large decorated cloth or mat, and on the upper part of it is the swallow, the symbol of the Scorpion-goddess, the daughter of Rā. Behind the mat stands the "goddess of the Hour," whose duty it was to report to the god near the manner of the region through which the Boat was about to pass, and according to the information which he received from her were the orders which he gave to the hawk-headed god who worked the steering poles. The shrine of the god rests in the middle of the boat, and resembles in shape a funerary coffer, the cornice



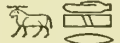
of which is decorated with uraei having disks on their heads. The doors of the shrine are supposed to be thrown open. In the shrine stands "Āmen-Rā Heru-Khuti, the great god, the Lord of heaven," , in the form of a ram-headed man, with horizontal twisted horns, surmounted by a disk; before him are the usual libation vessel on a stand and a lotus or lily. This is the form in which the Sun-god Rā was supposed to travel in the Țuat during the night, until he arrived at the Eastern Vestibule of the Țuat, or the ante-chamber of this world, which was called "Kheper-Kekiu-Khāu-mestu," and was under the care of the Hour-goddess Maa-Nefert-Rā. Here the Boat of the Sun-god, and the god in it, were drawn through the body of a monster serpent called "Ānkh-neteru." The Boat entered the serpent by the tail, and during its progress through the body of Ānkh-neteru the ram-headed god transformed himself into the Beetle-god Kheperā, in which form he appears rolling the solar disk before him from the mouth of the serpent into the sky of this world.

PLATE CIII (Sheet 86).

Vignettes only: 1. The Princess Nesitanebtāshru now appears as a divine being and as a counterpart of the gods, and as such she is admitted to their society, and is allowed to understand the "mysteries" of heaven and earth. She stands on the right in the plate wearing her heavy wig, which she had removed from her head before she entered the Hall of Osiris, and a deep collar, or necklace, and voluminous linen apparel. Her right hand is raised as she addresses the gods, and in her left she holds the symbol of "life" , which makes her the equal of all the gods. Before her is the usual altar stand with a libation vessel, and a lotus or lily in bud, and another in flower. It will be noted that there is no lily attached to the little unguent frame on her head.

2. Nesitanebtāshru wearing only a wig and necklace, kneeling with her left arm raised in adoration of the ram-headed god Ba-tesher, , i.e., the "Red Ram," who wears the *Atef* crown to which are attached horns, a disk, two uraei wearing horns and disks, etc.

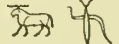
3. Nesitanebtāshru in a similar attitude adoring Ba-uatch, , i.e., the "Green Ram," who appears in the form of a hawk-headed man, with the solar disk encircled by a uraeus upon his head.

PLATE CIV (Sheet 86).

Vignettes only: 1. Nesitanebtāshru naked and without her unguent frame, kneeling with her left arm raised in adoration of a ram-headed god, who has a disk between his horns.



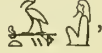








2. Nesitanebtāshru adoring another ram-headed god, who wears suspended from his belt a curious object which seems to be attached to it by four cords .

PLATE CV (Sheet 87).

Vignettes only: 1. The god of Eternity, Hēḥti, , kneeling, with both hands raised in adoration of the great gods of heaven and earth. Behind him stand Thoth, ibis-headed, , Kēbkeb, , ape-headed, and Serq, mouse-headed.

2. The soul of Nesitanebtāshru in the form of a woman-headed hawk being escorted into heaven by two Rams, or Soul-gods, who are called Ba-sār-f,  , *i.e.* "the Soul" "who maketh one to approach," and Ba-shep,  , *i.e.*, the "Holy (?) Soul," who is described as the "Perfect Soul who dwelleth in heaven,"   .









3. Nesitanebtāshru kneeling before a small doorway, in which stands her soul in the form of a woman-headed hawk, which is called "Ba-Khāi,"  , *i.e.*, the soul which hath risen in heaven like the sun. From this point of vantage, and from among these gods, Nesitanebtāshru is able to look upon the scene which is represented on Plate CVI.

PLATE CVI (Sheet 87).

Vignette only. Here we have a presentment in picture form of the views of the Egyptians about heaven, and that part of it which was visible to them from this earth, *i.e.*, the sky. Heaven was, in the tenth century B.C., represented by the curved body of a woman, the toes of whose feet and the fingers of whose hands touched the ground, the toes in the East, and the fingers in the West. In the earliest ages the Egyptians believed the sky to be a crystal slab, rectangular in shape, each corner of which was supported by a pillar, . When they altered their views, and imagined heaven as a woman, her two arms and two legs became the pillars which held her up, and they were identified with the cardinal points. The goddess of heaven and the sky was called "Nut," , and her male counterpart was the Earth-god Kēb. In primeval times these two gods were locked together in a lasting embrace, that is to say, the Egyptians believed that the sky rested directly on the earth, and that there was no space between the earth and the sky. The supreme god Kheperá, or Temu, as he was also called, decided in his consciousness that he would create the universe and all that is in it. The god Thoth, who was a personification of the intelligence of Kheperá, or Temu, gave utterance to this decision in words, and then for the first time the disk of the sun appeared out of the primeval watery mass in which everything was submerged, and the light was created. The appearance of the light was the first act of creation, and this act is represented in the plate by the raising up of the goddess Nut, , on the two hands of the god Shu, who, according to the text, "lifteth up on high the goddess Nut,"   . When Shu raised up Nut from the embrace of Kēb, light and air filled the space between the two gods, and the clouds were




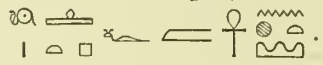


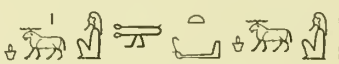

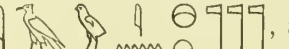


formed. And it was ordained that Shu should separate Nut from K̄eb each morning, and that the goddess should return to him each evening at nightfall. Shu is here represented as a bearded god in human form, having upon his head the symbol for year { . At his feet lies K̄eb, the Earth-god, with his left arm stretched out along the ground, and the legend calls him “K̄eb, the father of the gods,” . On the right of Shu stands a ram-headed god, with his hands raised, who is described as the “perfect soul Shut (?)” . In front of Shu stands a similar ram-headed god, who is called the “Holy Soul,” , and between them is the short legend “Rā setteth in the Land of Life,” . Close to the arms of the goddess is the legend “The sky, the support of Rā; Nut the mother of the gods,” . The presentment of the Sky-goddess is incomplete, for it does not mention the passage of the sun along the body of Nut. Some papyri and other documents represent the sun sailing over the back of Nut in two boats, one being the boat of the morning sun, and the other the boat of the evening sun,¹ and elsewhere we see the god Shu holding up the boat of the sun, with the solar disk on the horizon.² On the left, a little above the hips of the goddess, facing the god of Eternity, is another ram-headed god, who kneels with his hands raised in adoration of the goddess; this is the “Soul which embraceth all things,” .

PLATE CVII (Sheets 87 and 88).

Vignettes: Here is a group of gods who were believed to be associated with the creation of the material heaven and earth, and with the rising of the sun.

1. Two ram-headed gods, with their hands raised in adoration of the Company of the gods; their names are “Ba-âthi-baiu,”  *i.e.*, “Soul, conqueror of Souls,” and “Bai,”  *i.e.*, “He who is endowed with Soul.”

2. Two ram-headed gods, with their hands raised in adoration, whose names are “Âau ân paut neteru,” , and “Ba Khepriu,”  *i.e.*, “Soul of the created ones.”







3. “Hekati the Mighty, the Great God,” , in human form, kneeling with both hands raised in adoration of the Company of the gods. The general meaning of the scene which is given on Plates CV-CVII is that when Nesitanebtâshru's heart was weighed in the balance her spiritual merit was so great that Osiris endowed her with life everlasting, and permitted her to mix as an equal with all the great primeval gods who had existed from all eternity, and to watch with them daily the great act of the birth of the Sun-god, and the creation of light, and the destruction of the darkness of the night, which symbolized the primeval night that covered the watery abyss in which Kheperâ, or Temu, lived before the creation of the world.

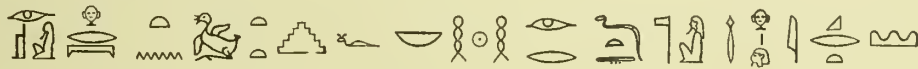
¹ Lanzone, *Dizionario*, tav. 157.

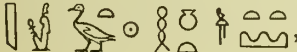
² *Ibid.*, tav. 158.

4. Nesitanebtāshru arrayed in festal apparel, and wearing her wig and unguent frame, and carrying in her hand a staff which appears to be surmounted by a libation jar, standing before the door leading to the sacred abode of Osiris, with her right hand raised to tap upon it with her fingers. We have already seen Osiris seated in the Hall of Judgment upon a throne within a shrine, where nightly he watched the souls of the dead being weighed, and meted out the reward, good or bad, due to each of them. The god, however, possessed another place of abode, which was situated somewhere beyond earth and sky, and could only be approached by favoured souls of surpassing religious and moral worth. Nesitanebtāshru, having been endowed with everlasting life, and made the equal of all the cosmic gods, is here seen standing at the door, or gate, which gives access to the most secret abode of Osiris.

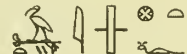
PLATE CVIII (Sheet 88).

Vignette only: Inside the door, close to the threshold, stands a serpent-headed goddess holding a large knife in each hand, with which she attacks everyone who attempts to enter the abode of Osiris without the permission of the god. She is called "Hept-Hert," , or , and is sometimes represented wearing a beard and a crown, consisting of the White Crown to which are added plumes, a disk, and horizontal twisted horns, above which rise uraei wearing horns with disks between them. Sometimes she is accompanied by Thoth, who occupies himself in setting upright the standard of Amenti . Near the centre of the abode is set the throne of Osiris , with its five steps. In some examples of this scene¹ the throne has a much larger number of steps, and inside it we see lying on the ground upon its back the mummy of Osiris, which is being watched over by the goddesses Nekhebet and Uatchet. On it is falling a stream of light from the solar disk . On the top step of the throne is placed an object which resembles the hieroglyphic symbol for "festival" , and upon this is set the throne of Osiris. The god wears the White Crown, with the usual additions of horns, disk, plumes, etc., and holds the sceptre and whip. Close to his knees is a bull's hide, which has already been described, but which is here treated in a very conventional manner. Before him stands Thoth, ibis-headed,² who is addressing Osiris, and repeating the words of power by which the resurrection of the god was effected. Behind Thoth stands Horus, who is here simply styled the "great," but in other copies of the scene he is called "Horus, son of Isis." Above the head of Osiris is the legend:






Osiris on his throne, Lord of eternity, Maker of everlastingness, the great god, the chief of Aqert. Behind Osiris stands the goddess "Maāt, the daughter of Rā, the Mistress of Amenti," , who touches his right elbow with the palm of her right hand, and raises

¹ E.g., Lanzone, *Dizionario*, tav. CCXI.

² "Thoth, the dweller in his town," .

her left hand as she addresses him. Thoth and Maāt were the chief agents who translated the will of Kheperā into action, and brought about the creation of the world ; Thoth uttered the creative words, and Maāt guided the effects of them, and formulated the laws by which everything in heaven and in earth is ruled and governed. She also assisted Thoth and Horus and his sons when they were reconstituting and revivifying the body of Osiris, and his renewed existence was established and regulated according to her everlasting and unalterable decrees. Behind Maāt stands

“ Hekati, the great god,” , who holds in his hands two serpent-headed rods, or serpents, which he used in performing his great works. Hekati is the personification of the “ words of power,” , which Thoth pronounced to bring about the resurrection of Osiris. Close to the upper steps of the throne is the ram Shai , but it is uncertain what part he played in connection with Osiris. In ancient copies of the scene of the weighing of the heart in the Hall of Osiris, *e.g.*, in the Papyrus of Ani, we see a god called Shai, in human form, standing by the pillar of the Balance. This god is usually considered to represent Fate, or Destiny, or Luck, and is often mentioned in connection with a female counterpart called “ Renenet ”



. In front of the throne there appears on the plate the monster serpent Hept-urt, who acted as the protector of the shrine of the god, and of his throne. Usually the throne of Osiris is made to rest on the body of this serpent, which in turn rests upon the top of the throne,¹ and it seems as if it bore to Osiris the same relation which the serpent Meḥent bore to Rā. The object of the coming of Nesitanebtāshru to the shrine of Osiris was to obtain from the gods who were there assembled the power to enable her to see Osiris face to face, and to be admitted by him into his kingdom.




PLATE CIX (Sheet 89).


Vignettes only: 1. Nesitanebtāshru standing with a table of offerings before her in the presence of Osiris, whom she is addressing ; in her right hand she holds the *Kherp* sceptre. Osiris is in the form of a mummy, and wears the usual *Atef* crown, from the back of which hang two lappets ; in his right hand he grasps the *heq* sceptre, which is here represented in its longest form, and in his left hand a whip. He stands upon *maāt* . Nesitanebtāshru has now arrived at the end of her journey in the Kingdom of Osiris, and she sees Osiris in his hidden abode. A double line drawn behind the god indicates that the section of the papyrus which is devoted to the weighing of the heart and the Judgment is ended.

2. Nesitanebtāshru standing with a libation vessel and a lotus on an altar before her ; her hands are raised in adoration before the entrance to a large hall, in which the Forty-two Assessors of the Dead are seated.

¹ Lanzone, *Mitologia*, tav. CCVIII.

PLATES CX–CXII (Sheets 90–92).

Vignette : The Hall of Truth, in which Nesitanebtāshru solemnly denied before each of the Forty-two Assessors of the dead that she had committed a certain sin. It is in the form of a large funerary temple, which is provided with a door in two parts ; one half of the door is shown on Plate CXII, but the other half, which ought to have appeared on Plate CX, was forgotten by the artist who drew the Vignettes in the papyrus. The hall is decorated with a palm leaf cornice. Above the centre of the roof (Plate CXI) are the mystical signs , which signify eternity. On each side of these is a pair of scales, the pans of which are empty ; these pairs of scales belong to the two Maāti goddesses. By the side of each pair of scales is an *utchat* , which represents one of the Eyes of Horus ; together they represent the Sun and Moon. Above each end of the Hall are : 1. A winged serpent of many windings ; 2. The sign , which is symbolic of eternity ; 3. A dog-headed ape holding in his right forepaw the Eye of Horus or Rā, which he has recovered from Set.

Text : The text is arranged in forty-two lines, each line containing the name of the god addressed by Nesitanebtāshru, and a denial of the committal of a certain sin ; between the name of the god and the denial is a small picture of a bearded god, seated, and wearing the feather of *maāt* on his head. This text is known as the NEGATIVE CONFESSION. We have already seen that Plates XLIII and XLIV contain a copy of it written in hieratic, and, seeing that it would not be easy for the scribe to overlook such an important text, it seems clear that there must have been some good reason in his mind for including a second copy, that is to say, one written in hieroglyphs. It may be that Nesitanebtāshru did not at first intend to have a copy of the Negative Confession written in hieroglyphs included in her selection of funerary texts, and that it was merely added as an afterthought. It is, however, far more likely that she considered the imposing tabular form of the Negative Confession, with the text written in the oldest sacred writing of the country, *i.e.*, hieroglyphs (, or “words of the god”), of greater efficacy than a copy in hieratic, and that she had it placed near the end of the papyrus with careful intent.

In the form in which we have the Negative Confession here, the composition appears not to be older than the XVIIIth dynasty, in fact it seems to have been a product of the growth of the Osiris cult which began to assume great proportions under the kings of the XIIth dynasty. Among the gods who are addressed in the Forty-two negative statements, very few of the well-known deities are mentioned, though the names of one or two of them, *e.g.*, Tcheser-tep, are found in the Pyramid Texts. Their number, forty-two, suggests that they were connected with the Nomes of Upper and Lower Egypt, and that each god represented a Nome. The text reads :

- I. Hail, Fenī, who comest forth from Khemenu (Hermopolis), I have not committed robbery.
- II. Hail, Usekht-nemmet, who comest forth from Ānu (Heliopolis), I have not done iniquity.

- III. Hail, Ḥept-khet, who comest forth from Kher-āḥa, I have not robbed with violence.
- IV. Hail, Fenti, who comest forth from Khemenu, I have not committed robbery.¹
- V. Hail, Amkhaibit, who comest forth from Qerti, I have not filched the grain offerings.
- VI. Hail, Neḥaḥer, who comest forth from Restau, I have not acted deceitfully.
- VII. Hail, Ruruti, who comest forth from Heaven, I have not stolen the property of the gods.
- VIII. Hail, Ārtiemkhet, who comest forth from Saut (Saïs), I have not spoken lies.
- IX. Hail, Nebā, who comest forth [and] retreatest, I have not stirred up revolt.
- X. Hail, Setqesu, who comest forth from Ḥensu (Herakleopolis), I have made none to weep.
- XI. Hail, Bast, who comest forth from Shetait, I have not committed fraud.
- XII. Hail, Ḥetchnesert, who comest forth from Ḥet-ka-Ptah (Memphis), I have not lain with men.
- XIII. Hail, Ḥerḥaf, who comest forth from thy shrine, I have attacked no man.
- XIV. Hail, Qerti, who comest forth from Āmenti, I have not killed the cattle of the god.
- XV. Hail, Tareṭuif, who comest forth from the darkness, I have not uttered evil words.
- XVI. Hail, Ḥetchabeḥu, who comest forth from Tashet (Fayyûm), I have seized upon no man.
- XVII. Hail, Āmsenf, who comest forth from Nem (?), I have not laid waste ploughed land.
- XVIII. Hail, Āmbesk, who comest forth from Mābit, I have defrauded (?) none.
- XIX. Hail, Nebmaāti, who comest forth from Maāti, I have slandered no man.
- XX. Hail, Tenemi, who comest forth from Bast, I have not been angry causelessly.
- XXI. Hail, Āri, who comest forth from Ānu, I have not committed adultery.
- XXII. Hail, Ṭuf, who comest forth from Āti, I have not polluted myself.
- XXIII. Hail, Uamemtu, who comest forth from Khebt, I have frightened no one.
- XXIV. Hail, Ḥenbet (?) who comest forth from thy house, I have attacked no man.
- XXV. Hail, Ḥer (?), who comest forth from Nār, I have not kindled a fire to do harm.
- XXVI. Hail, Neb-Sekhem, who comest forth from . . . ti, I have never eaten my heart.²
- XXVII. Hail, Sheṭmeṭu, who comest forth from Urit, I have not uttered curses.
- XXVIII. Hail, Nekhen, who comest forth from Ka (?), I have not turned a deaf ear to words of truth.
- XXIX. Hail, Kenemti, who comest forth from Kenmet, I have not used violence.
- XXX. Hail, Āḥetepef, who comest forth from Saut, I have not judged hastily.
- XXXI. Hail, Serkheru, who comest forth from Unt, I have not attacked men.
- XXXII. Hail, Nebḥeru, who comest forth from Netchefet, I have not multiplied words in speaking.
- XXXIII. Hail, Sekhit, who comest forth from Tenu, I have not sinned, I have not transgressed.
- XXXIV. Hail, Nebābui, who comest forth from Saut, I have not cursed the king.
- XXXV. Hail, Nefer-Tem, who comest forth from Ḥet-ka-Ptah, I have not fouled water.

¹ A repetition of No. 1.² *I.e.*, grieved, or repented.

- XXXVI. Hail, Temsepu, who comest forth from Ṭeṭu, I have not raised my voice in pride.
 XXXVII. Hail, Āriemābef, who comest forth from Ṭebu (?), I have not cursed God.
 XXXVIII. Hail, Ati, who comest forth from Nu, I have not taken the milk from the mouth of the babe.
 XXXIX. Hail, Ḥetchrekhit (?), who comest forth from Sau, I have not robbed handmaidens of their food.
 XL. Hail, Neḥebka, who comest forth from thy cavern, I have not stolen the of the blessed dead.
 XLI. Hail, Tchesertep, who comest forth from thy shrine, I have not plundered the offerings of food in the temples.
 XLII. Hail, Ānā, who comest forth from Maāti, I have not acted a lie in the place of truth.

PLATE CXIII (Sheet 93).

Text: "Other Chapters which have been introduced from another codex."

1. [CHAPTER CI.] "The Chapter of making glorious the spirit-soul." In the older Theban Recension this Chapter is called "The Chapter of protecting the Boat of Rā." The text consists of a series of Addresses to Rā in his Boat, in which the god is entreated to give strength to the deceased, and to include Nesitanebtāshru among his ferrymen. These Addresses were of great power, and if they were written upon a strip of byssus, and the strip was tied round the neck of the deceased, they would make the soul of the deceased to join the Company of the Followers of Horus, and would establish it in the sky in the form of a star, face to face with Sirius (Sothis), and it would enable the physical body to remain on earth with its kinsfolk for ever.

2. [CHAPTERS CXLI and CXLII.] The Princess Nesitanebtāshru, the daughter of Nesi-Khensu, maketh offerings of cakes, and ale, and oxen, and geese, and roast meat, and incense which shall be burnt at intervals throughout the day

to Osiris Khenti Āmenti, Lord of Abydos

—[say] four times, and

to Rā Ḥeru-Khuti

to Nu

to Nut

to Maāt

to the Boat of Rā

to Ātem

to Kheperā

to the Great Company of the gods

to the Little Company of the gods

to Horus, Lord of the Urertu bandlet

to Shu

to Tefnut


to Ḳeb

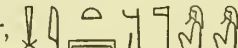
to Nut

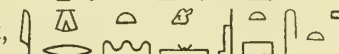
to Osiris

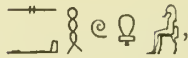
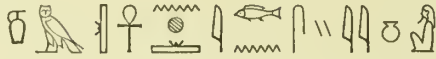


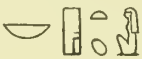

to Isis

to Nephthys

to Ḥet-ka-Neb-tcher, 

to Shenā-pet-uthes-neter, 

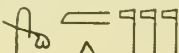
to Āḳert-khent-āst-set, 

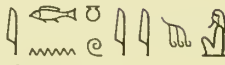
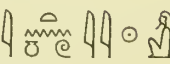
- to Meht-Khebit, the Sāhu, , of the god
to Ur-meru-s-ṭesher-shenu
to Khnemu-ānkh-ānsi, 
to Sekhem-reus-em-ḥemuts, 
to Ka-tha-sheṭu, 
to Sekhem-un-āten, the beautiful Rudder in the eastern sky
to Reru-sem-tai, the beautiful Rudder in the northern sky
to Khu-ḥerāb-ḥet-ākhem, the beautiful Rudder of the western sky
to Khenti-ḥet-ṭeshert, the beautiful Rudder in the southern sky
to Ākestā, [a son of Horus] to Ḥepui, [a son of Horus]
to Ṭuamutf, [a son of Horus] to Qebḥsenuf, [a son of Horus]
to the Ātert of the South (*i.e.*, Upper Egypt)
to the Ātert of the North (*i.e.*, Lower Egypt)
to the Sekti Boat (*i.e.*, the Boat of the Setting Sun)
to the Āntchet Boat (*i.e.*, the Boat of the Rising Sun)
to Nephthys,  (a mistake for , Hathor)
to Thoth¹
to the Gods of the South to the Gods of the North
to the Gods of the West to the Gods of the East
to the Gods of the Thigh (*i.e.*, the star-gods of the Great Bear)
to the Ḥeteptiu gods
to the Great House (*i.e.* heaven)
to the House of Fire (*i.e.*, heaven)
to the Gods of the Āats (*i.e.*, the Fourteen Domains of Osiris, see Chapter CL)
to the Gods of the Horizons
to the Gods of the Fields [of heaven]
to the Netchesti-gods (foreign, or little gods?)
to the South Road to the North Road
to the West Road to the East Road
to the Doors of the Ṭuat (*i.e.*, the Seven Ārits)
to the Pylons of the Ṭuat (*i.e.*, the Fourteen or Twenty-one Pylons)
to the Doorkeepers of the Doors of the Ṭuat
to the Gods of the Hidden Faces, who guard the road

¹ The Saïte Recension has :

to Thoth, Bull of Maāt, ;

to Thoth, Judge of the Company of the Gods, ;

to Thoth, Guide of the gods, .

to Osiris in Heaven
 to Osiris in Earth
 to Osiris of the South
 to Osiris of the North
 to Osiris of the West
 to Osiris of the East
 to Osiris in the Palace
 to Osiris on the two horizons
 to Osiris in Ān
 to Osiris in the Southern House
 to Osiris in Ānruṭf
 to Osiris in the Āpt
 to Osiris in Ptaḥ-ḥet-ka
 to Osiris in Kher-Āḥa
 to Osiris, Lord of Ḥāt-meḥit
 to Osiris, Lord of Restau
 to Osiris in Per-Rā
 to Osiris in Per Paut-neteru
 to Osiris in Ḥet-Benu
 to Osiris, Power of the gods
 to Osiris, Lord of Victory
 to Osiris, Lord of Truth
 to Osiris, Lord of the Phallus
 to Osiris of many faces
 to Osiris Paut
 to Osiris Neb-ābui
 to Osiris, Lord of the two horns
 to Osiris, firm of horns
 to Osiris, the Hairy One 
 to Osiris, Governor of grain
 to Osiris, Lord of wheat
 to Osiris, Director of cattle
 to Osiris, Lord of celestial beings
 to Osiris, him of the Disk 
 to Osiris, Fashioner of whatsoever is
 to Osiris, Director of the Two Lands
 to Osiris, Lord of She (?)
 to Osiris, Lord of Ḥensu (Herakleopolis)
 to Osiris, Beautiful Lord
 to Osiris, Lord of Chiefs

to Osiris, Lord of festivals (?)
 to Osiris, Lord of the Cataract-land
 to Osiris, Strong-Heart
 to Osiris, Lord of wombs
 to Osiris, of Ḥeruti (?)
 to Osiris in Tebu-town
 to Osiris Ḥeru-Temam
 to Osiris Fa-ā
 to Osiris in the Āpt
 to Osiris, Lord of Septi (?)
 to Osiris, Lord of the Nine Nations of the bow
 to Osiris, Heir of Rā
 to Osiris in Tenāt
 to Osiris in Ḥet-ertu
 to Osiris in Ḥet-ur
 to Osiris in Āa-Pe
 to Osiris in Coptos
 to Osiris in Abydos
 to Osiris in Ḥebnit
 to Osiris in Sāpi-rest
 to Osiris in Sāpi-meḥt
 to Osiris in Elephantine
 to Osiris in Ākesmu
 to Osiris in Manu
 to Osiris in Bakhat
 to Osiris in the Southern sky
 to Osiris in the Northern sky
 to Osiris in the Western sky
 to Osiris in the Eastern sky
 to Osiris, Governor of the Book (?)
 to Osiris among the Ḥauī-nebu
 to Osiris in all his names
 to Osiris in all his forms
 to Osiris in all his births (shapes ?)
 to Osiris in all his transformations
 to Osiris in all his similitudes
 to Osiris in all his dispositions
 to Osiris in all his seats
 to Osiris in all his shrines
 to Osiris in every place wheresoever his
 KA wisheth to be

to Horus, son of Isis
to Horus, Lord of the Urerit Crown

to Horus, avenger of his father

to Isis, Great Lady, Mother of the god
to Isis, Mother of heaven
to Isis, Lady of magical power
to Isis, Protector of her father
to Isis in Sau (Saïs)
to Isis in Netert
to Isis in Tep
to Isis in Aa-Pe
to Isis in Abydos
to Isis in Heaven
to Isis in the South
to Isis in the West
to Isis in Resnet
to Isis in all her transformations
to Isis in all her similitudes

to Isis, the Divine Lady
to Isis, Great in Words of Power
to Isis, Lady of the Book
to Isis, Lady of the Book
to Isis in Heq-kesti (?)
to Isis in Pe
to Isis in Coptos
to Isis in Menu-khent (?)
to Isis in Suten-het
to Isis in Earth
to Isis in the North
to Isis in the East
to Isis in Mehet
to Isis in all her dispositions
to Isis in every place wheresoever her Ka
wisheth to be

to Anpu-am-Uti
to Anpu-tep-tu-f
to Anpu, Lord of the hidden place
to Anpu, Lord of Hert
to Anpu, Lord of Shent
to Anpu, Follower of Osiris

to Anpu, Khent-seh-neter
to Anpu, Lord of the coffin
to Anpu, Lord of the Land of Light
to Anpu, Lord of the Bier in Anu
to Anpu, in all his names

The Eye of Horus is presented unto you, the odour thereof cometh to your mouths, the odour of the Eye of Horus is to your mouths, presented unto you by Nesitanebtashru, whose mother was Nesi-Khensu.

PLATE CXV (Sheet 95).

Vignette : The Seven Celestial Cows who supplied the beatified with butter and milk in the Other World, and their Bull.


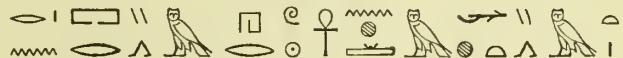
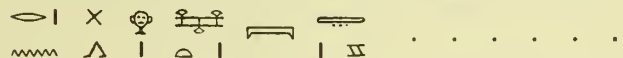

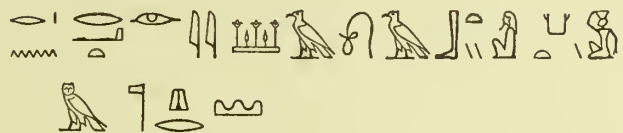
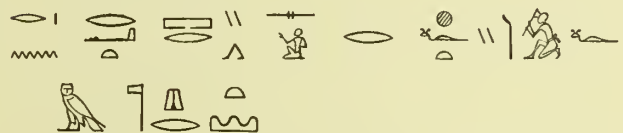
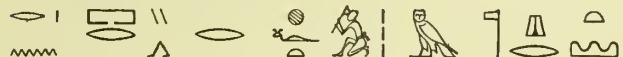



Text : [Chapter CXLVIII.] "The Book of making strong the spirit within Osiris, and of making him to be mighty before Atem, and of making him to be powerful before Khenti Amenti."

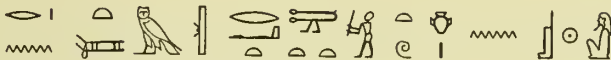

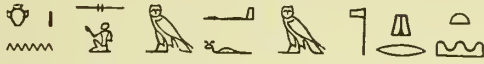
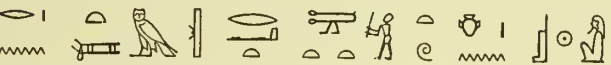




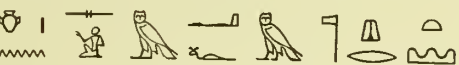









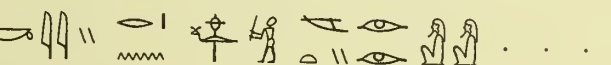
The Chapter supplied the deceased with the magical names of the Seven Cows and their Bull, and when she called upon them by these names they provided her with meat and drink. This Chapter also contains the magical names of the Four Rudders of heaven.






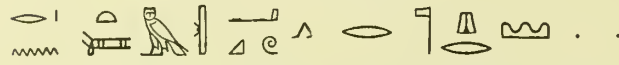

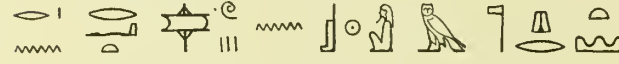
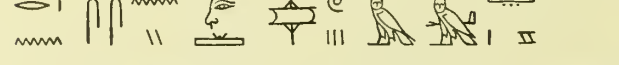

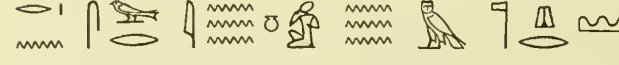

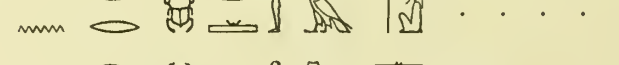

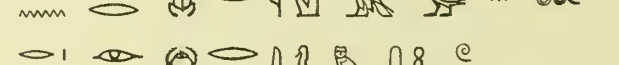
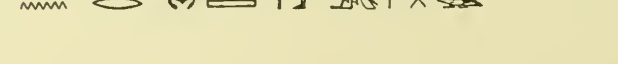
PLATE CXVI (Sheet 96).


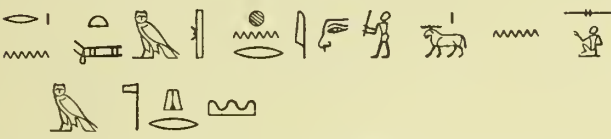





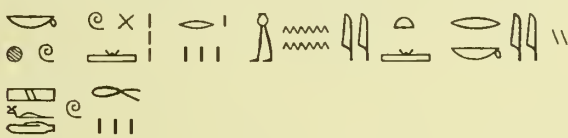

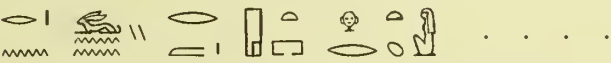
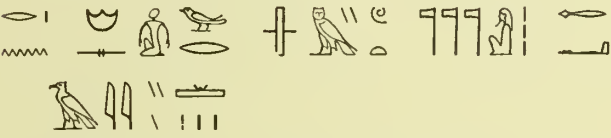
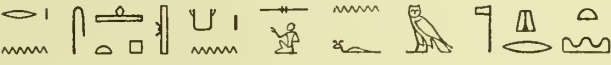
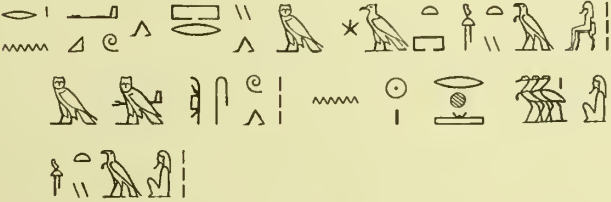
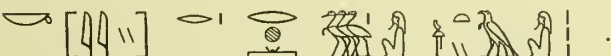
Text: [CHAPTER CXXXIII.] "The Book of making perfect the Spirit-soul of the deceased." This Chapter is a hymn to the Sun-god, and the Rubric states that it was to be recited over the model of a boat four cubits long, and made of green porcelain, in which were placed a figure of Rā and a figure of Nesitanebtashru. No one was to look upon the boat except the father or son of the person for whom it was to be made, though the person herself might see it. If these things were done the Sun-god Rā would give perfection to the deceased, and the gods would regard her as their equal, and men and the dead would fall on their faces when they saw her, and, in the Other World, she would appear as the radiance of Rā.

LIST OF THE CHAPTERS OF THE THEBAN RECENSION OF THE
BOOK OF THE DEAD IN THE GREENFIELD PAPYRUS.


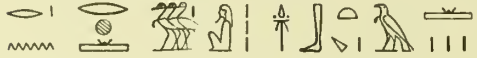

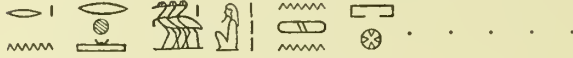


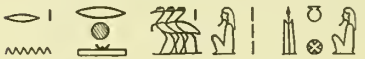
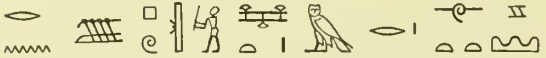




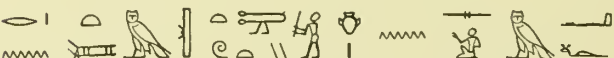


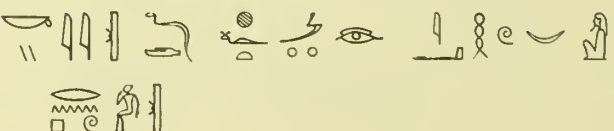
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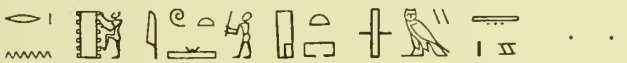
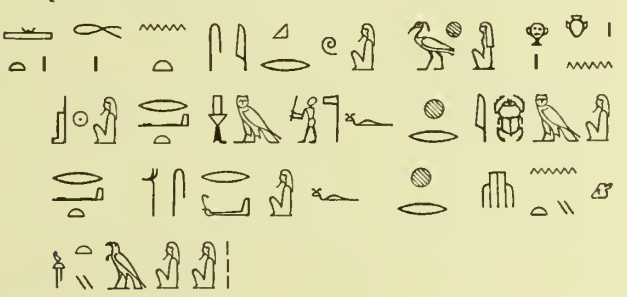

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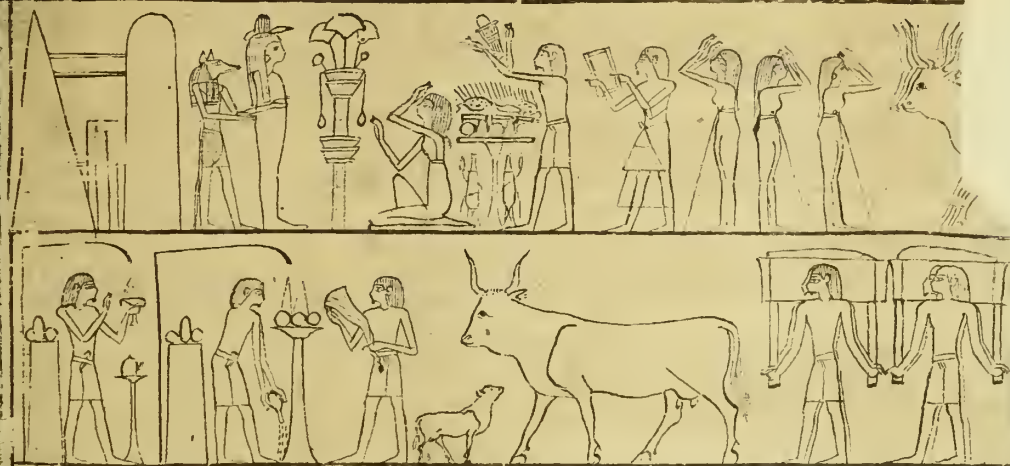
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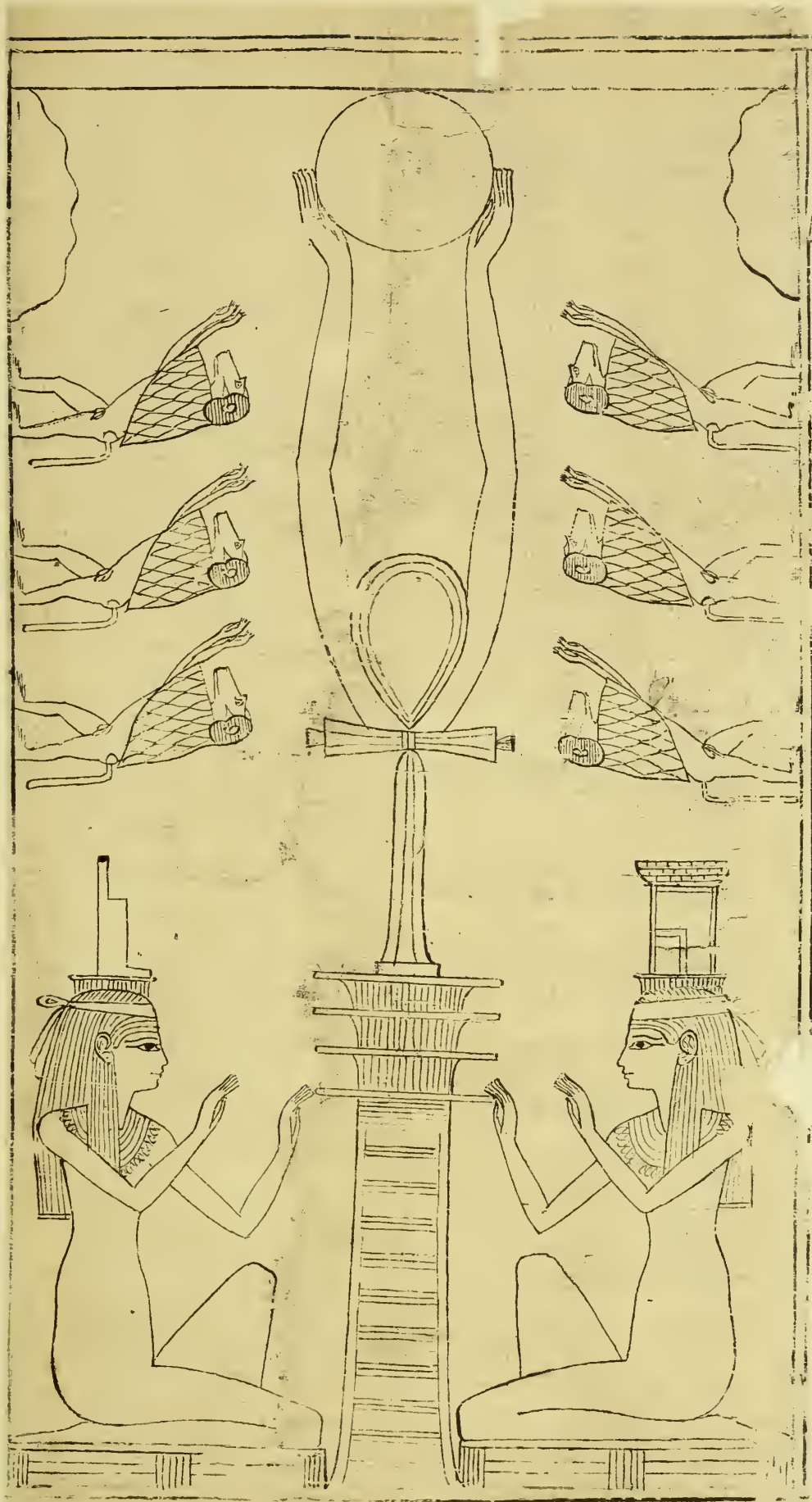
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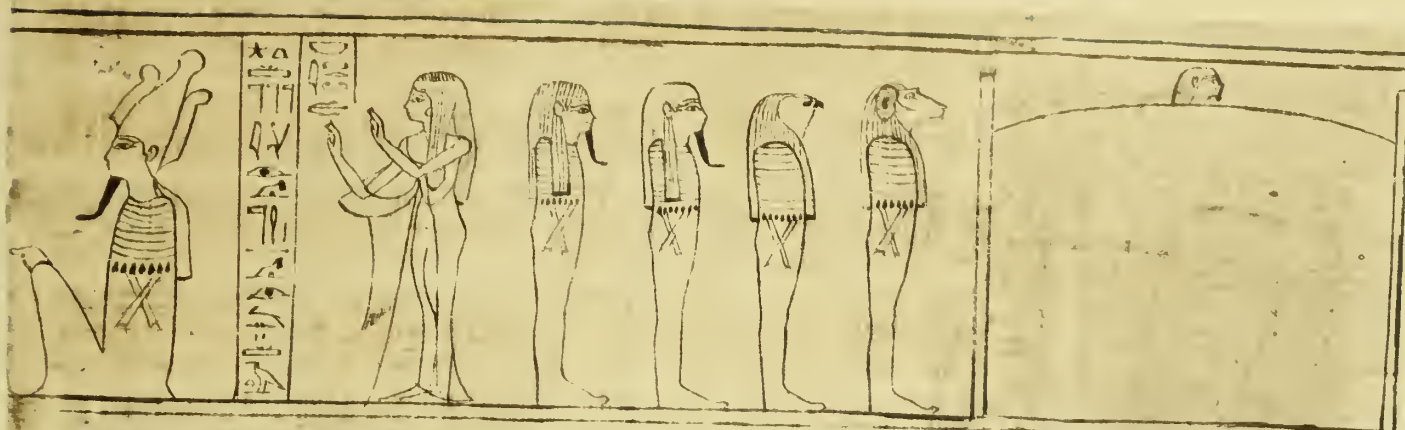
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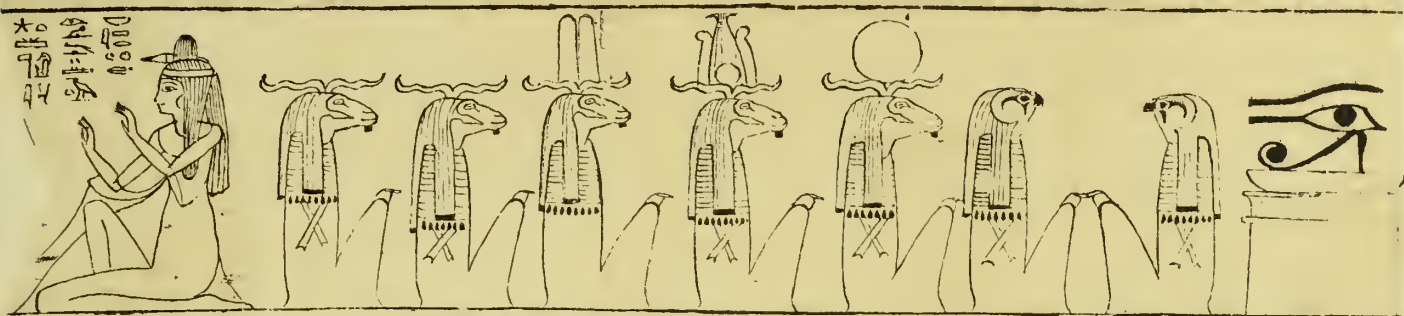
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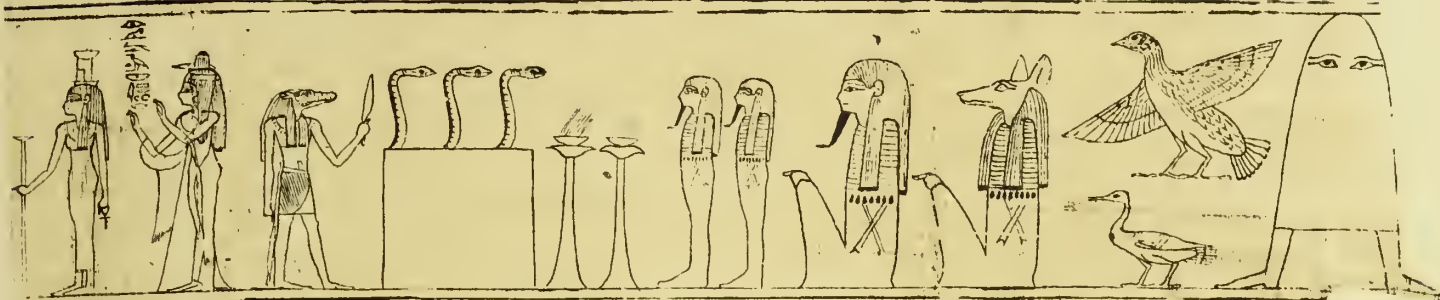


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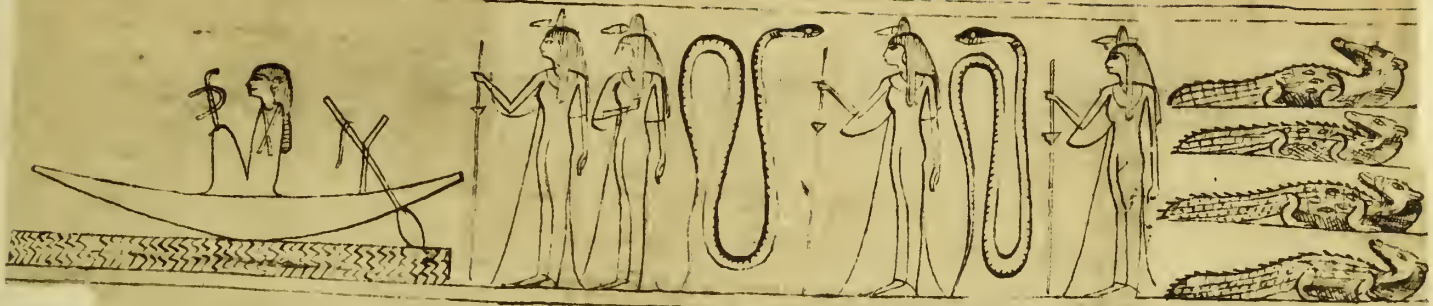
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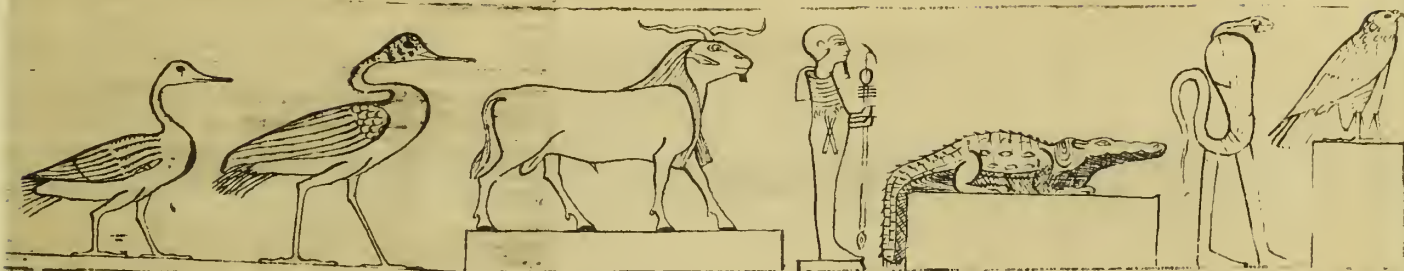
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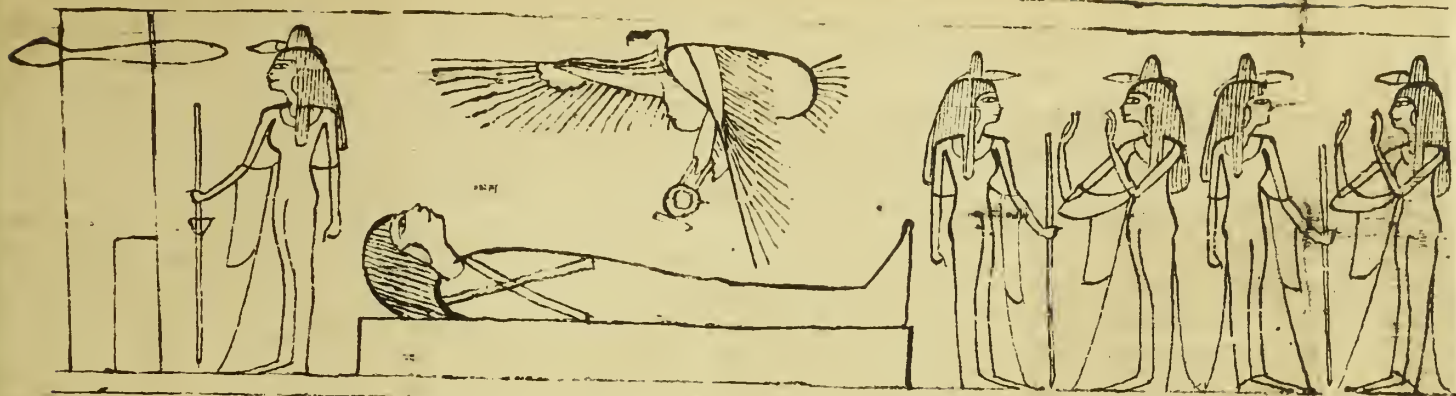


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 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
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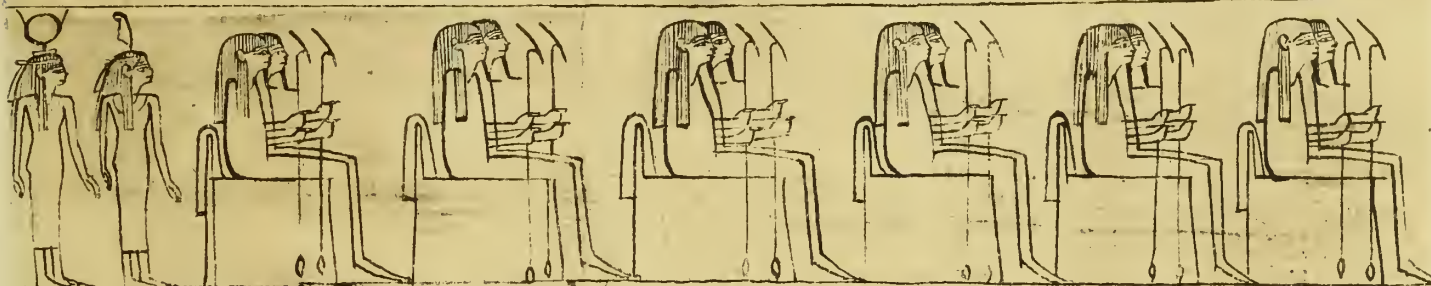
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ॐ नमो भगवते वासुदेवाय ॥

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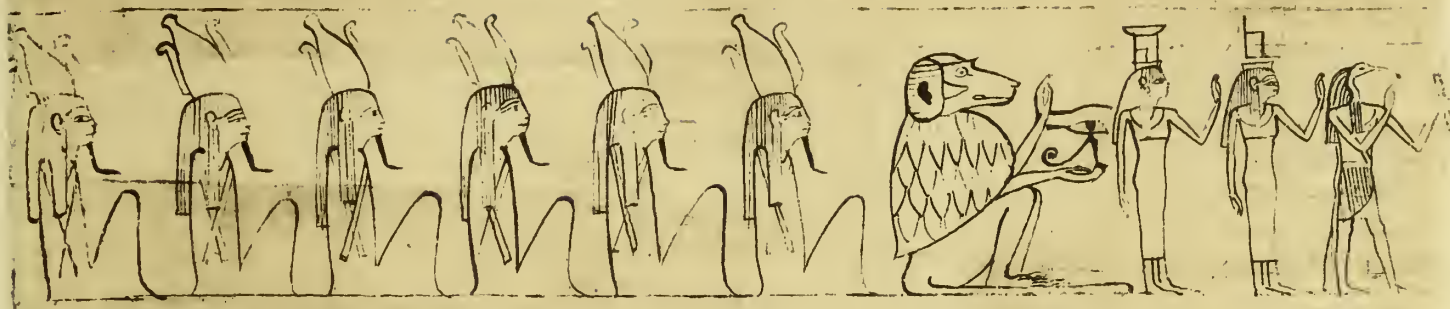
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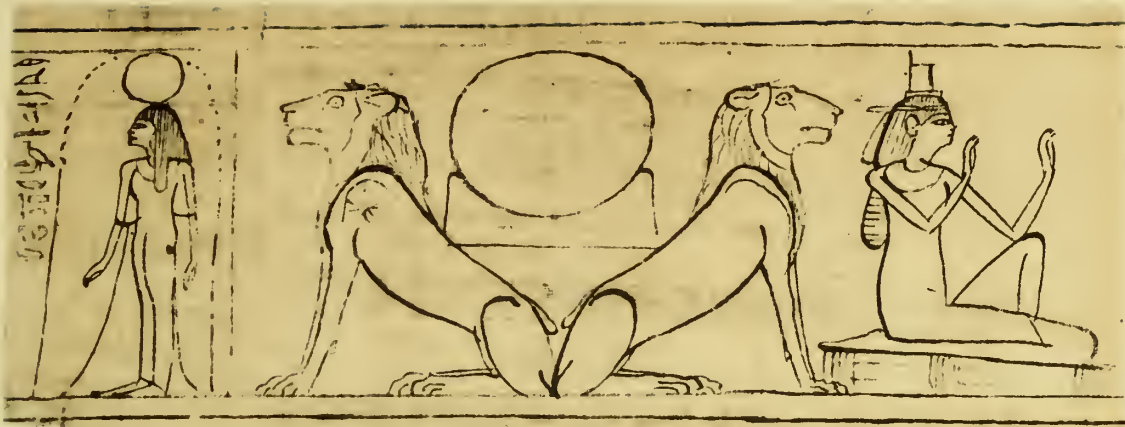
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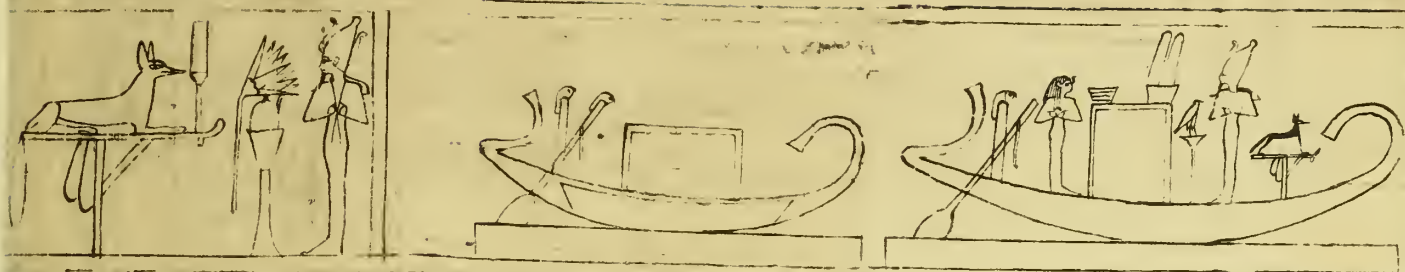


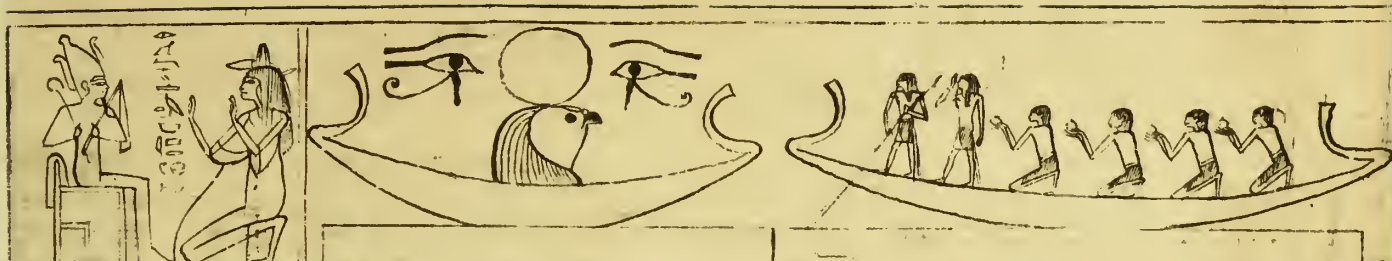
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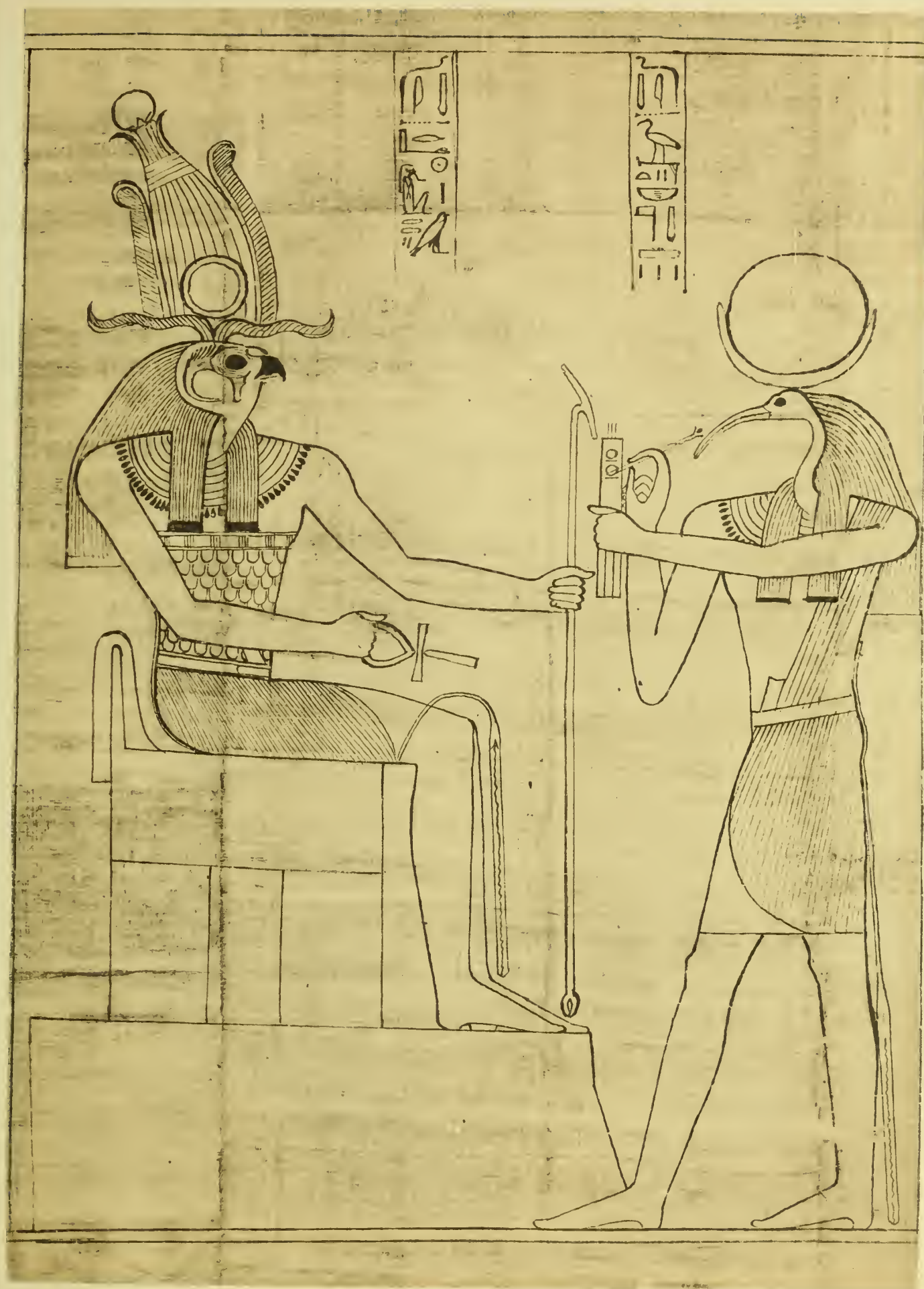


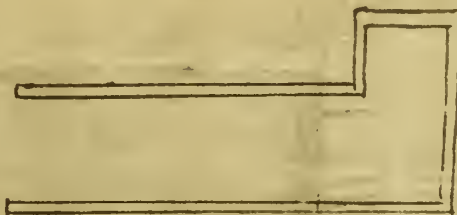
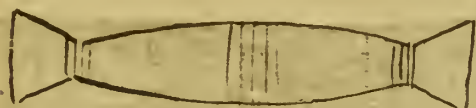


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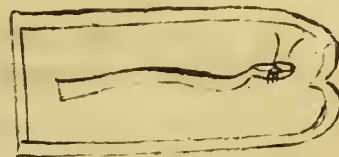
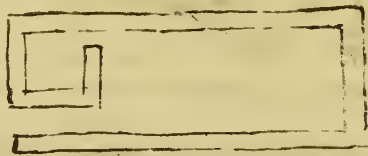
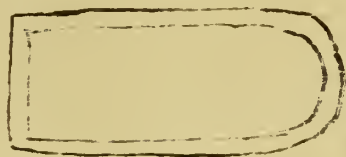
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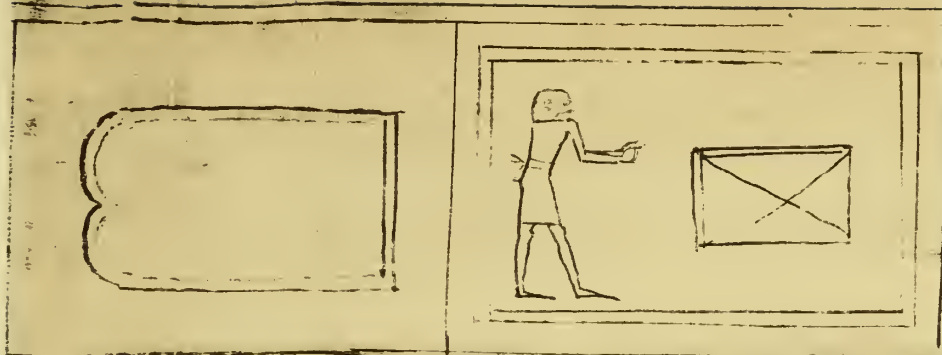
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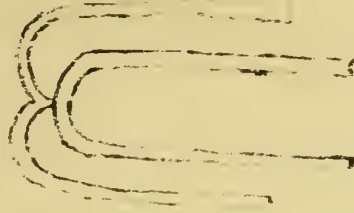
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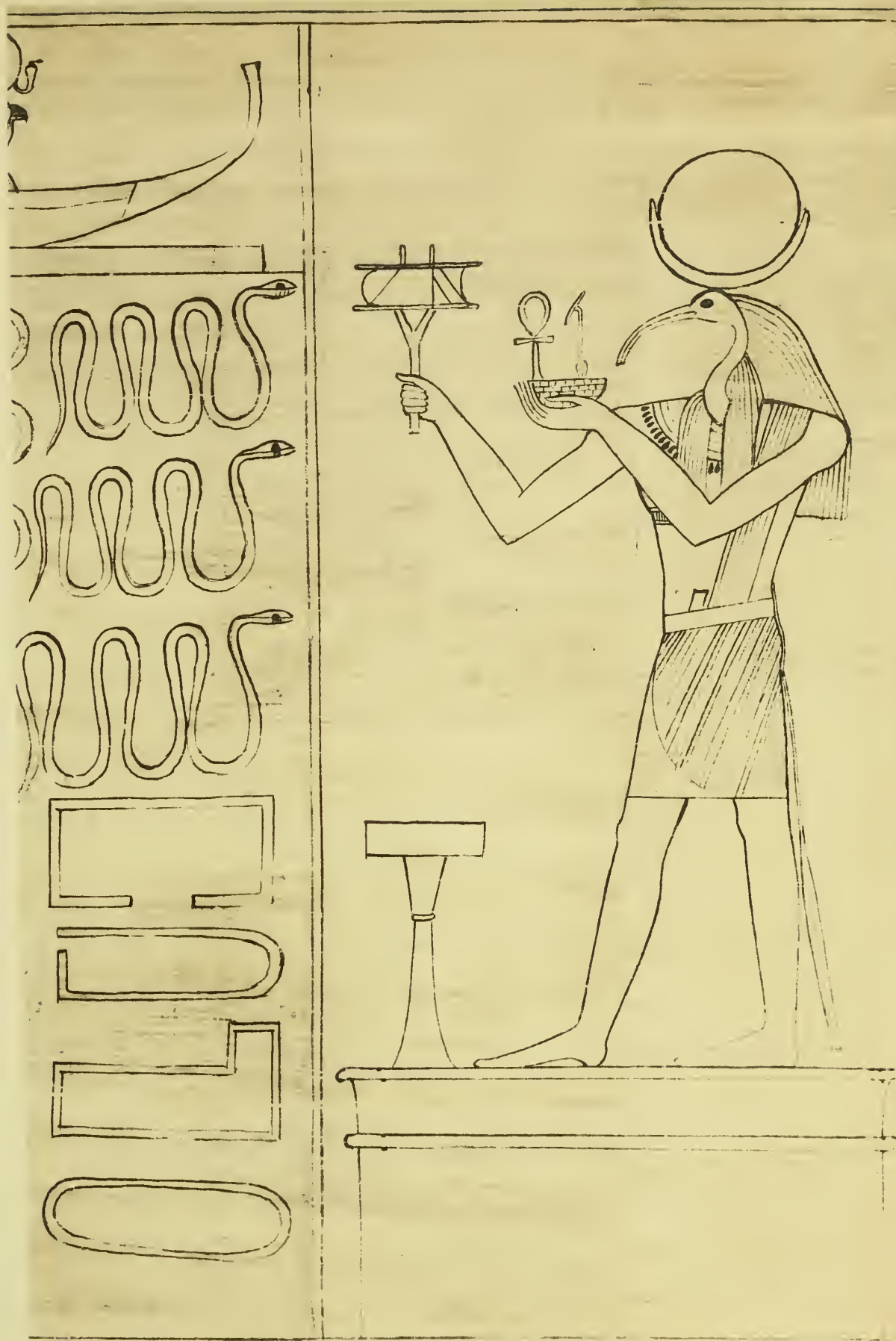
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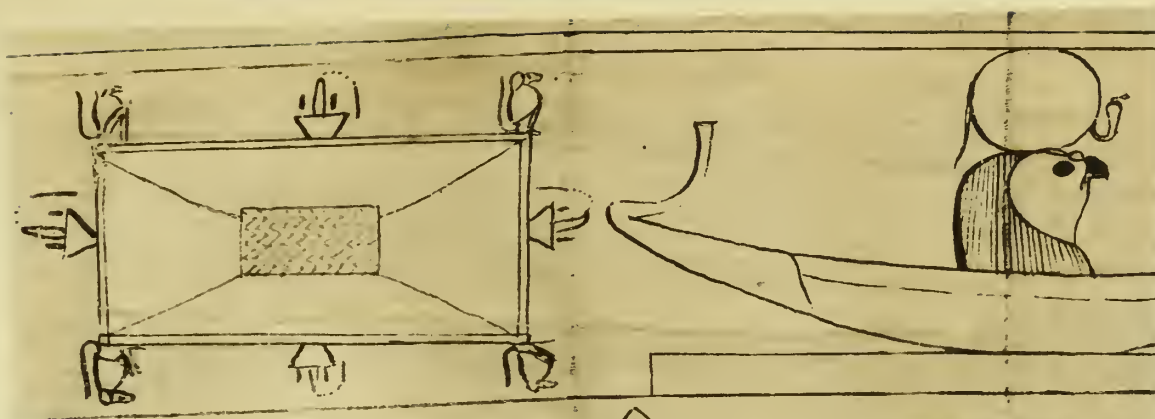
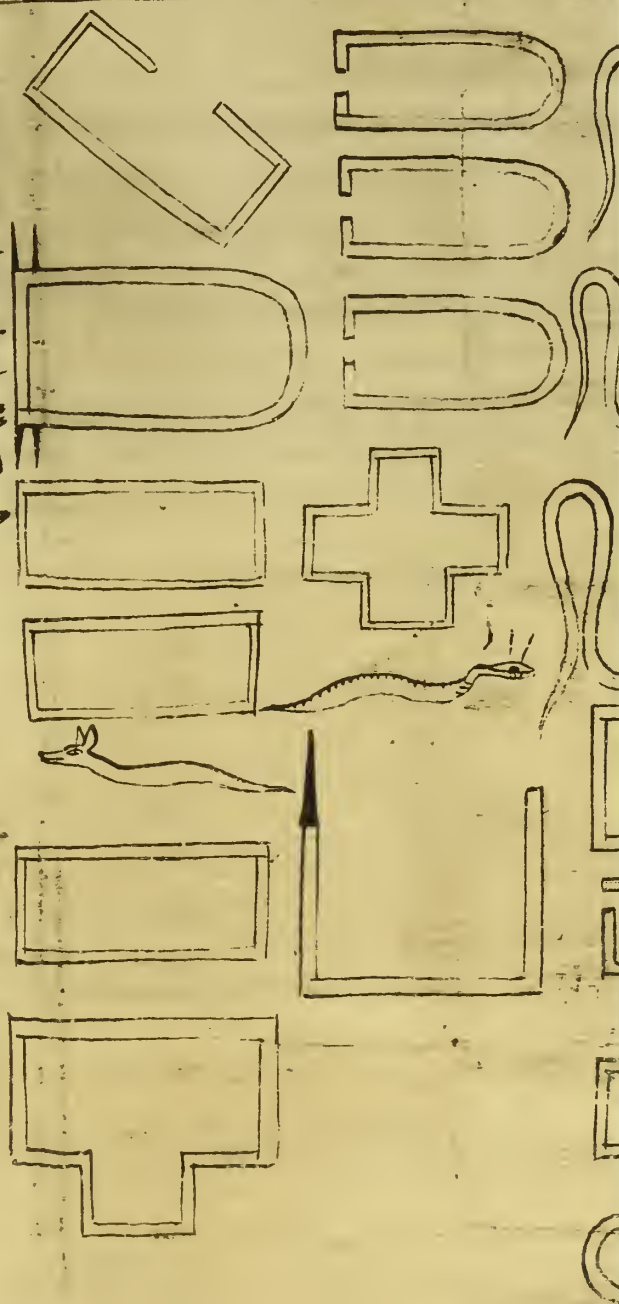


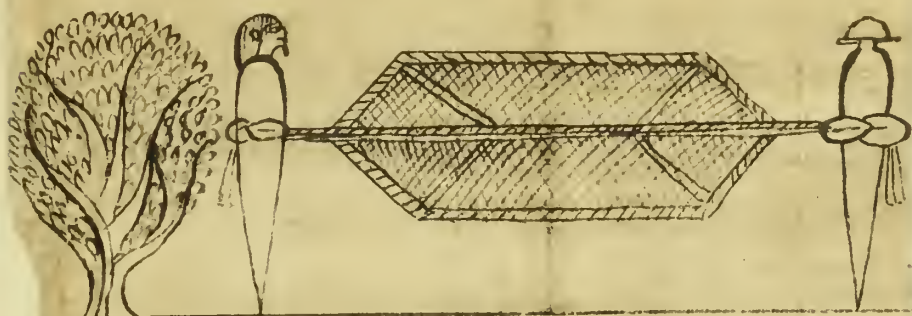
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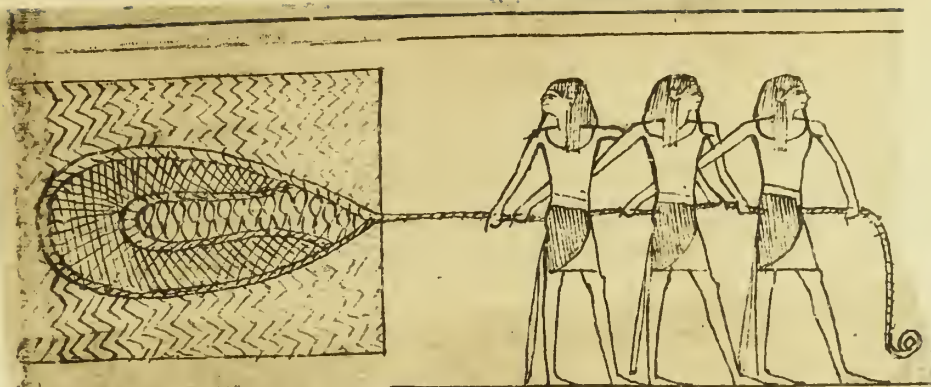
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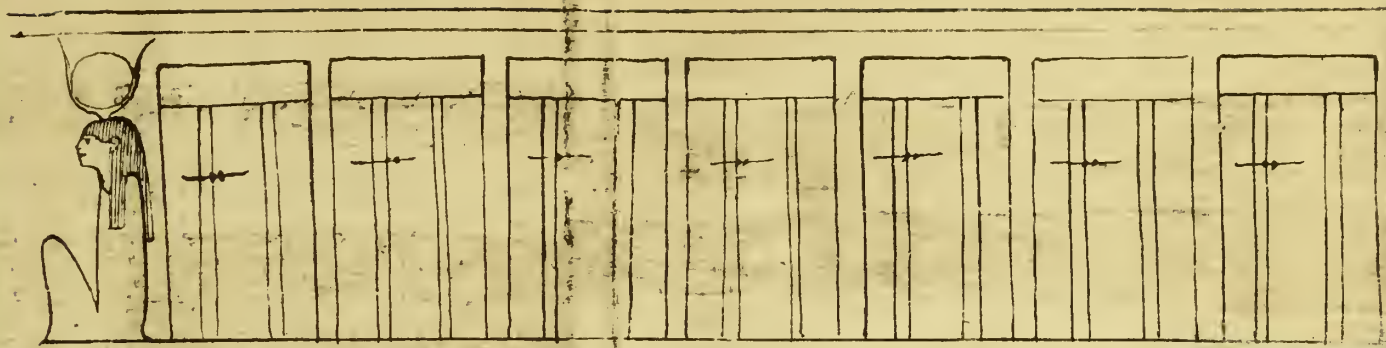
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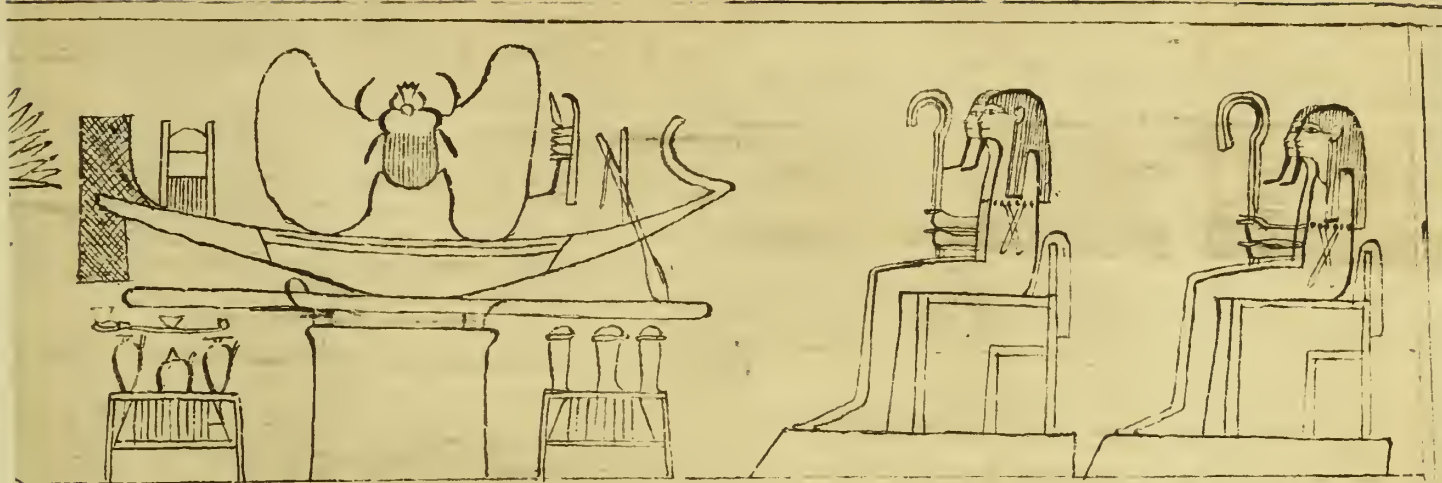


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[illegible]



[The page contains dense handwritten text in Tamil script, which is mostly illegible due to fading and bleed-through from the reverse side.]







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南直
 三十三
 一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四、十五、十六、十七、十八、十九、二十、二十一、二十二、二十三、二十四、二十五、二十六、二十七、二十八、二十九、三十、三十一、三十二、三十三、三十四、三十五、三十六、三十七、三十八、三十九、四十、四十一、四十二、四十三、四十四、四十五、四十六、四十七、四十八、四十九、五十、五十一、五十二、五十三、五十四、五十五、五十六、五十七、五十八、五十九、六十、六十一、六十二、六十三、六十四、六十五、六十六、六十七、六十八、六十九、七十、七十一、七十二、七十三、七十四、七十五、七十六、七十七、七十八、七十九、八十、八十一、八十二、八十三、八十四、八十五、八十六、八十七、八十八、八十九、九十、九十一、九十二、九十三、九十四、九十五、九十六、九十七、九十八、九十九、一百。

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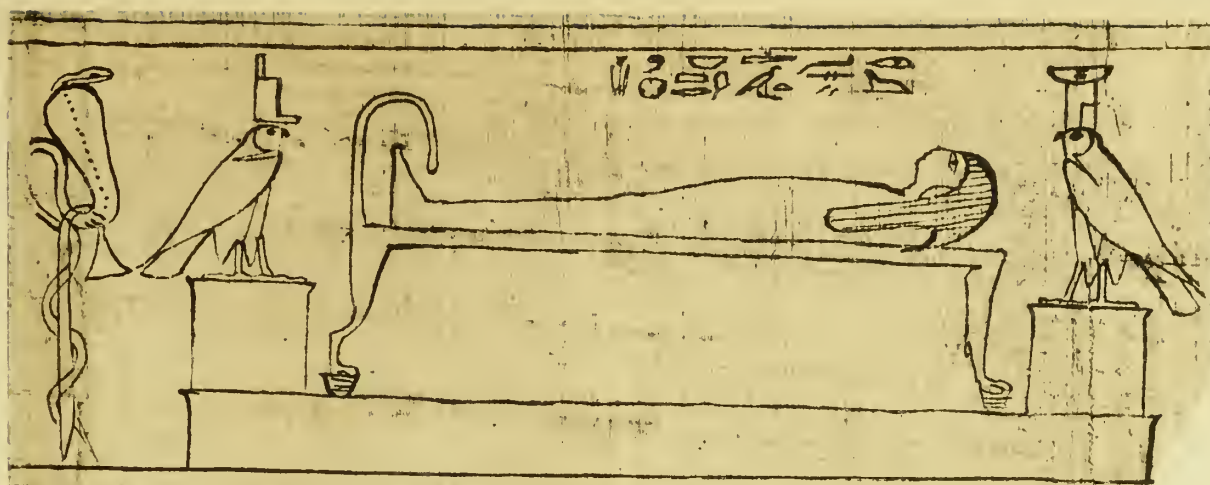
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(The following text is written in Tamil script and appears to be a continuation of the manuscript's content.)

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16. E. 11. 11. 11. 11. 11.
 16. E. 11. 11. 11. 11. 11.
 16. F. 11. 11. 11. 11. 11.
 17. G. 11. 11. 11. 11. 11.
 18. H. 11. 11. 11. 11. 11.
 19. I. 11. 11. 11. 11. 11.
 20. J. 11. 11. 11. 11. 11.
 21. K. 11. 11. 11. 11. 11.
 22. L. 11. 11. 11. 11. 11.
 23. M. 11. 11. 11. 11. 11.
 24. N. 11. 11. 11. 11. 11.
 25. O. 11. 11. 11. 11. 11.
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 27. Q. 11. 11. 11. 11. 11.
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 29. S. 11. 11. 11. 11. 11.
 30. T. 11. 11. 11. 11. 11.
 31. U. 11. 11. 11. 11. 11.
 32. V. 11. 11. 11. 11. 11.
 33. W. 11. 11. 11. 11. 11.
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 36. Z. 11. 11. 11. 11. 11.

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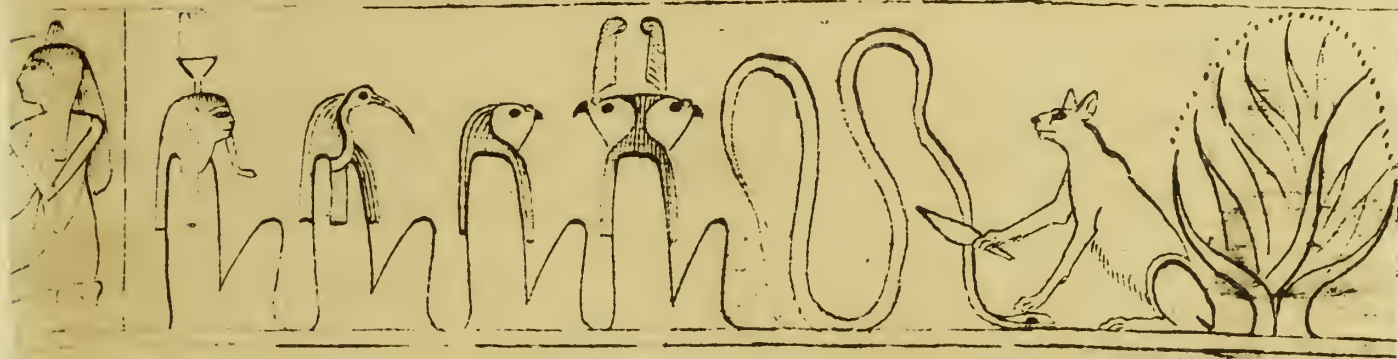


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॥ श्रीगणेशाय नमः ॥

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1. ॐ नमो भगवते वासुदेवाय ॥

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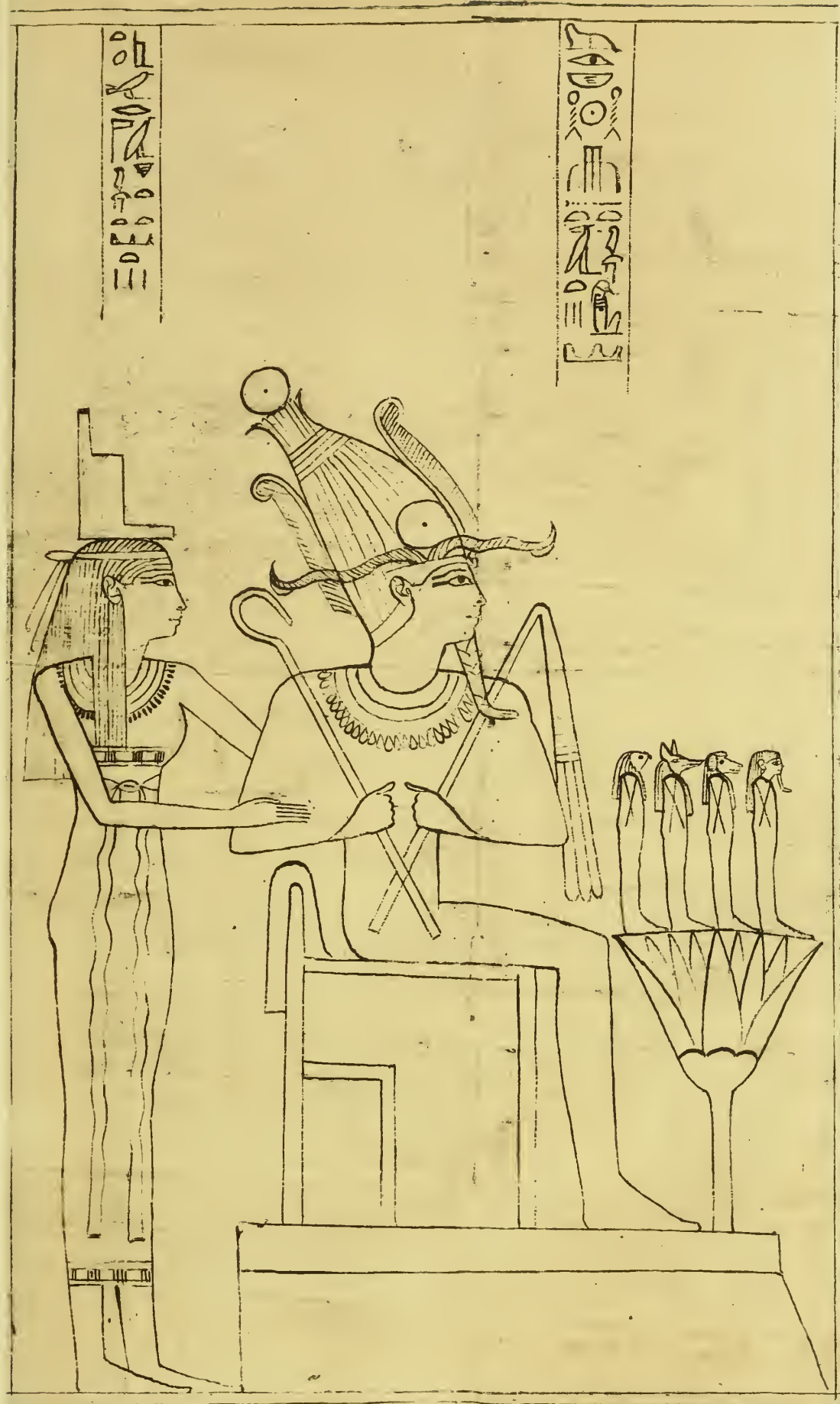
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॥ अथ श्रीगणेशोत्थानम् ॥

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॥ ॐ नमो भगवते वासुदेवाय ॥

१. तत्त्वज्ञानं विना न भवति

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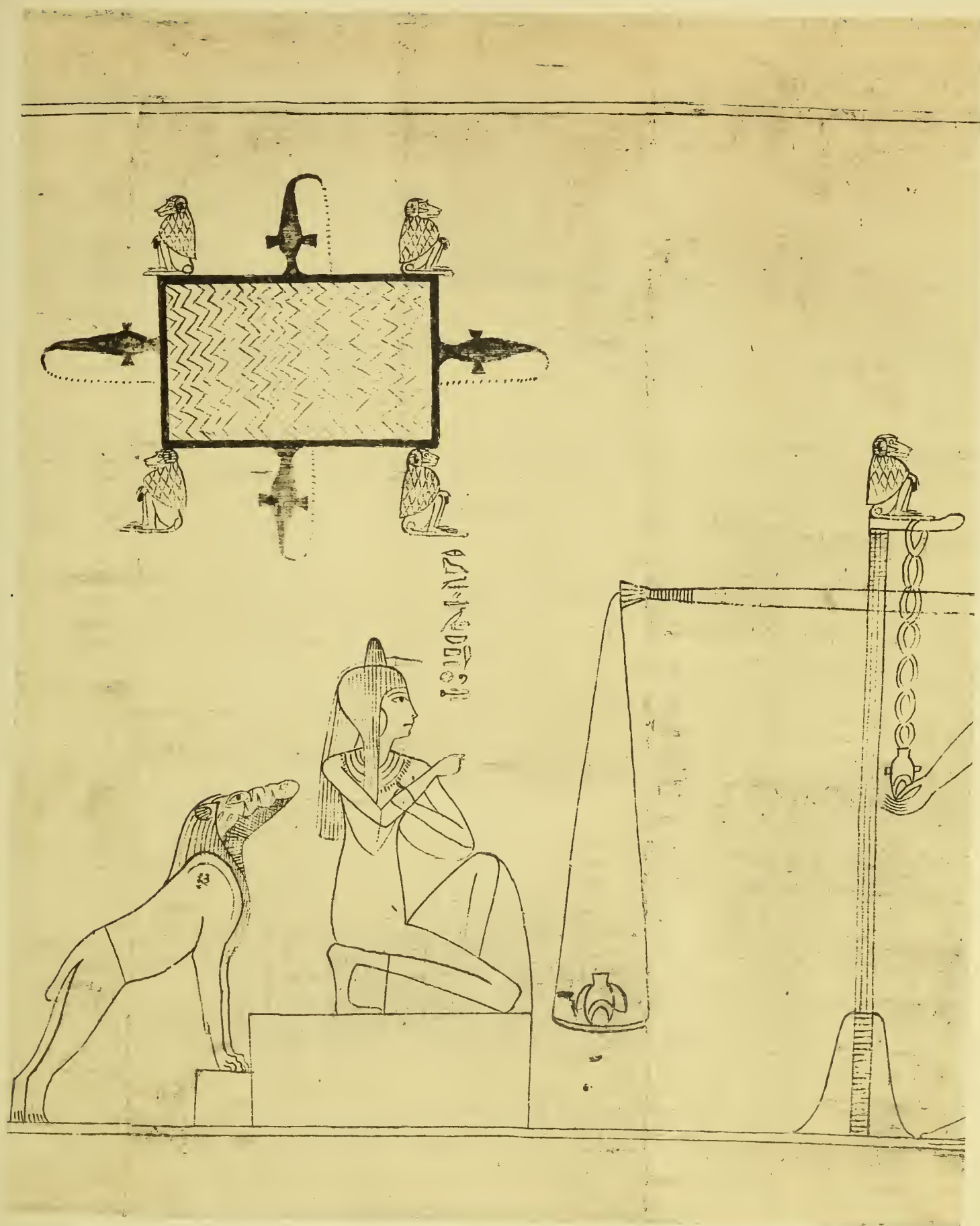
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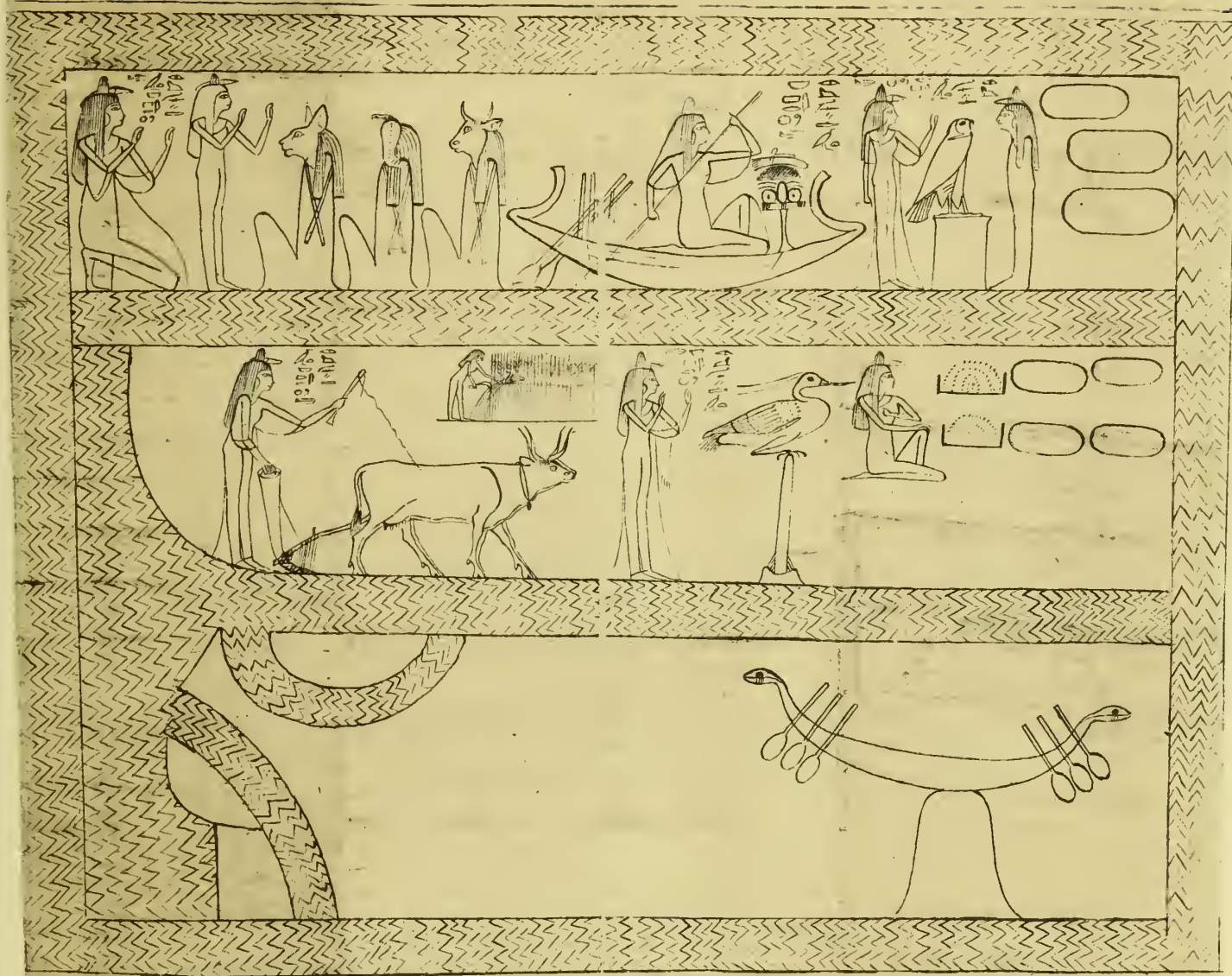
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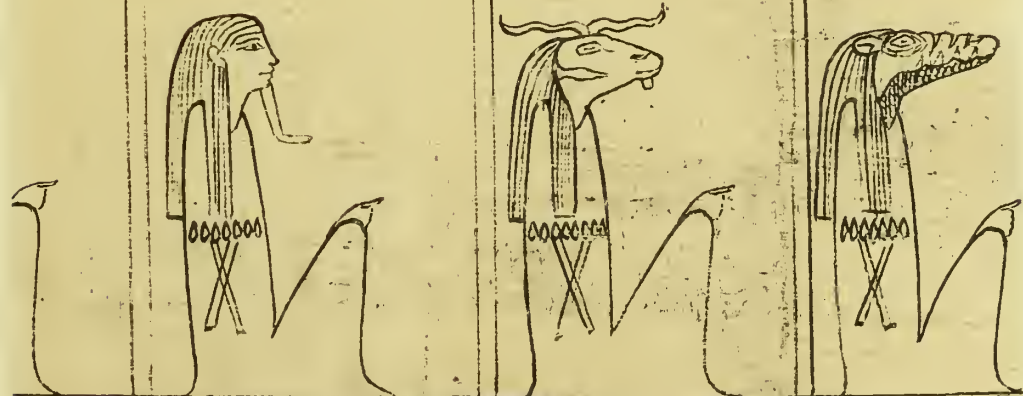


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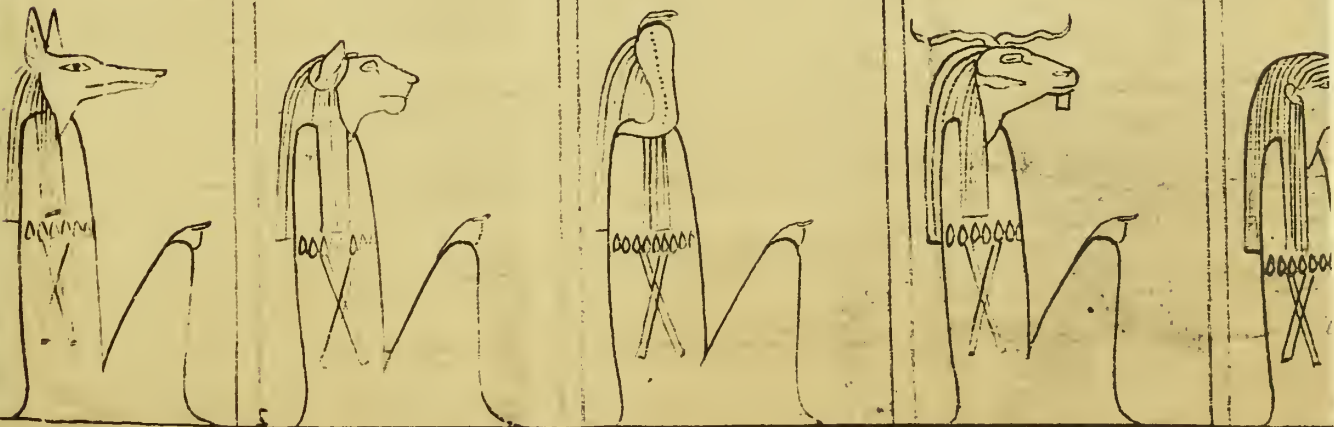
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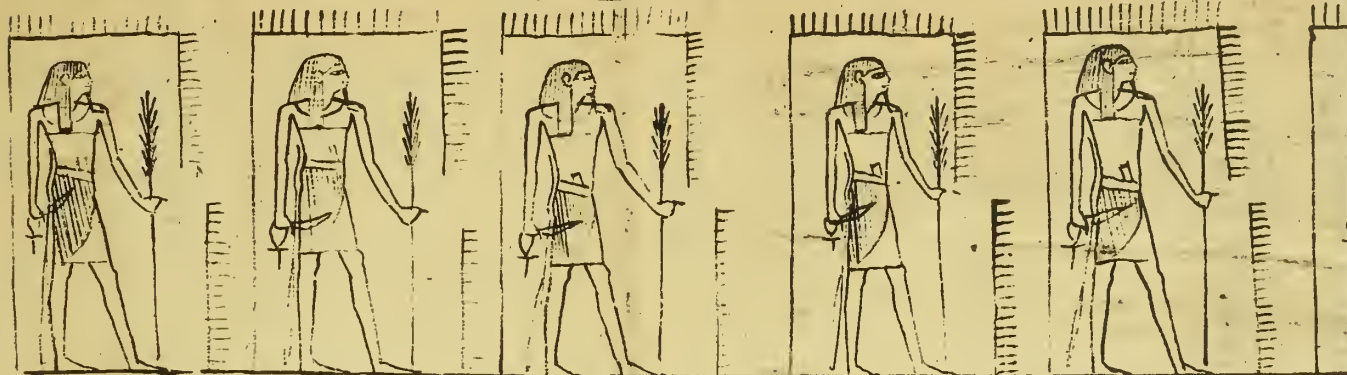
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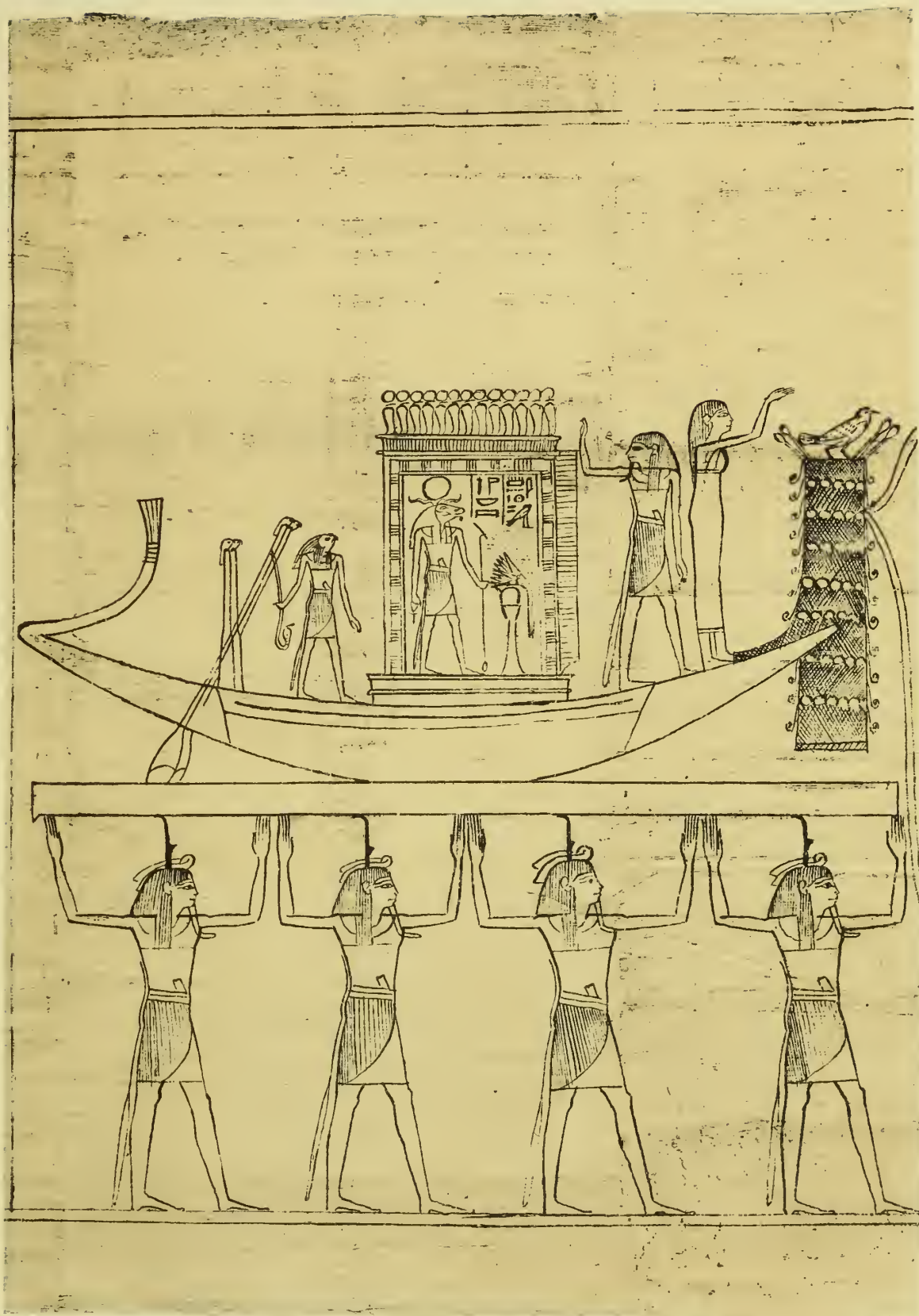
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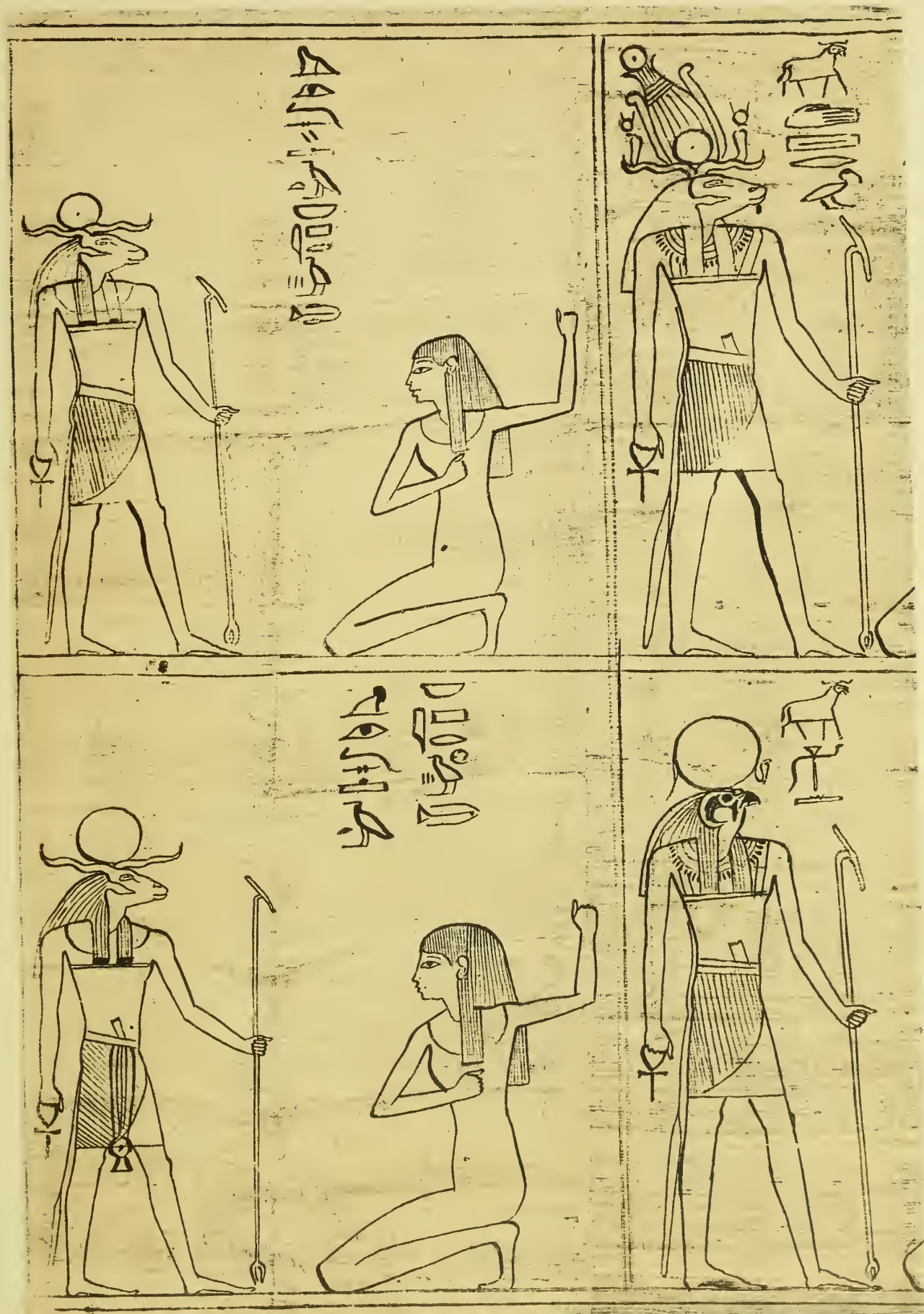
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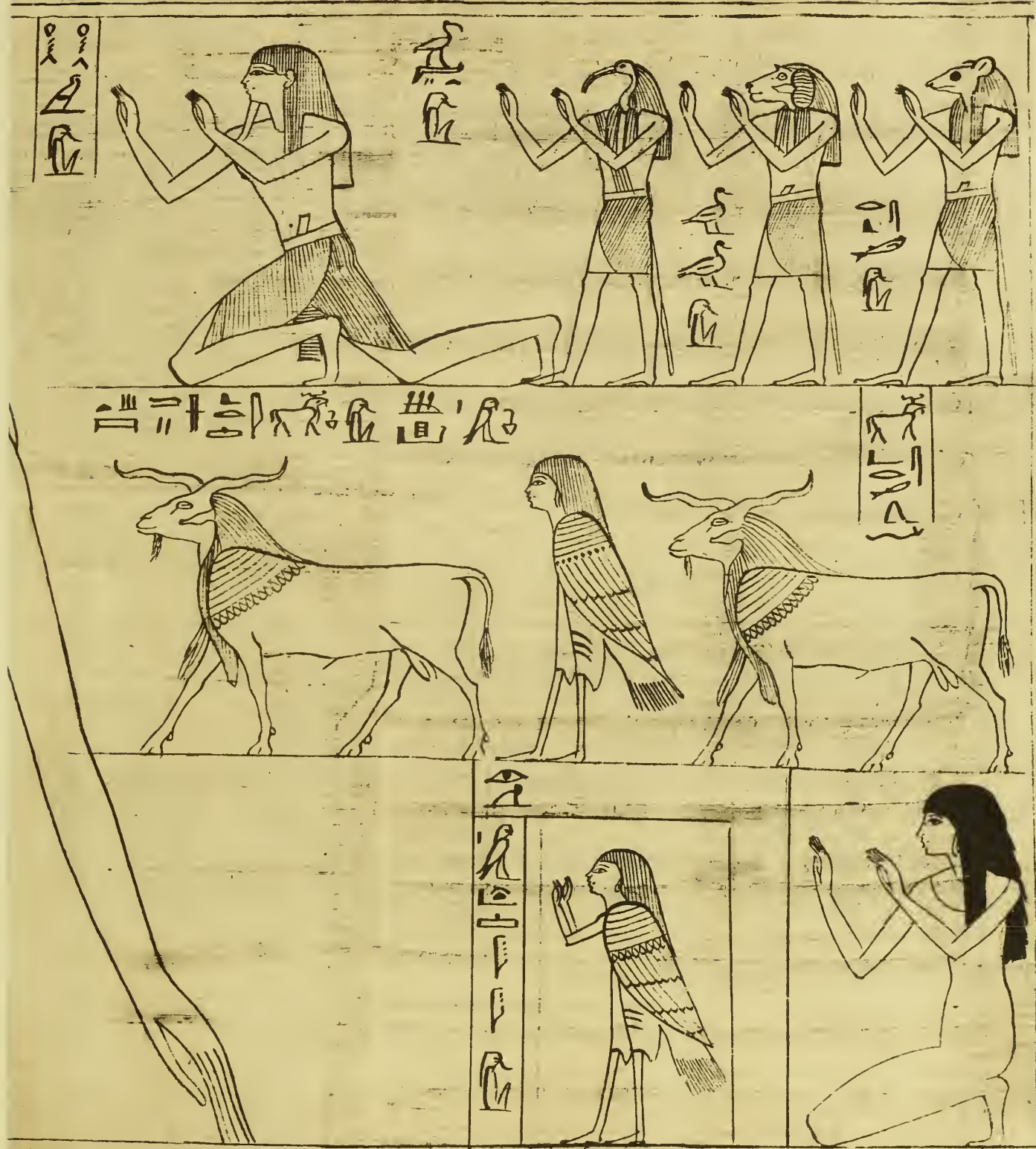
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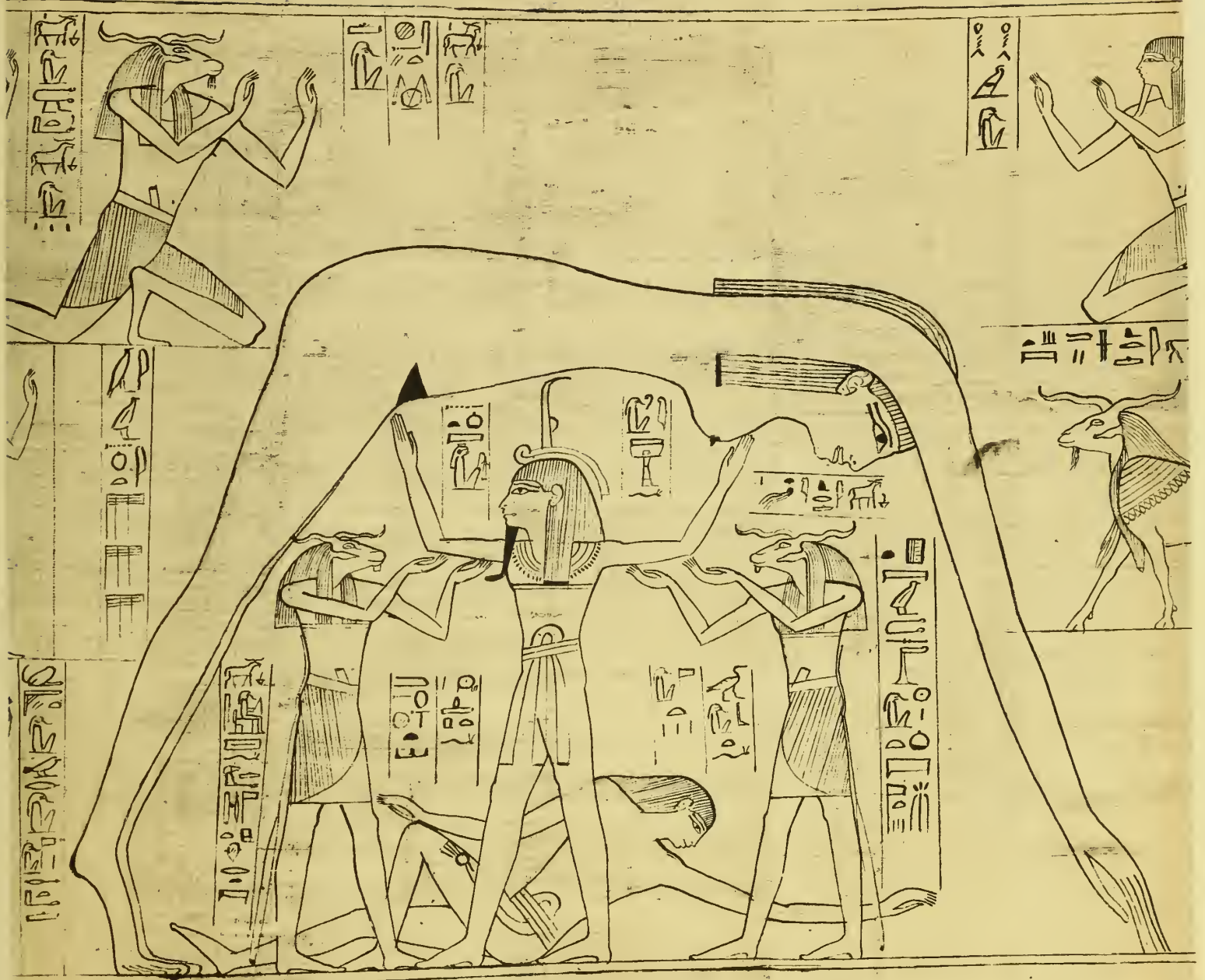


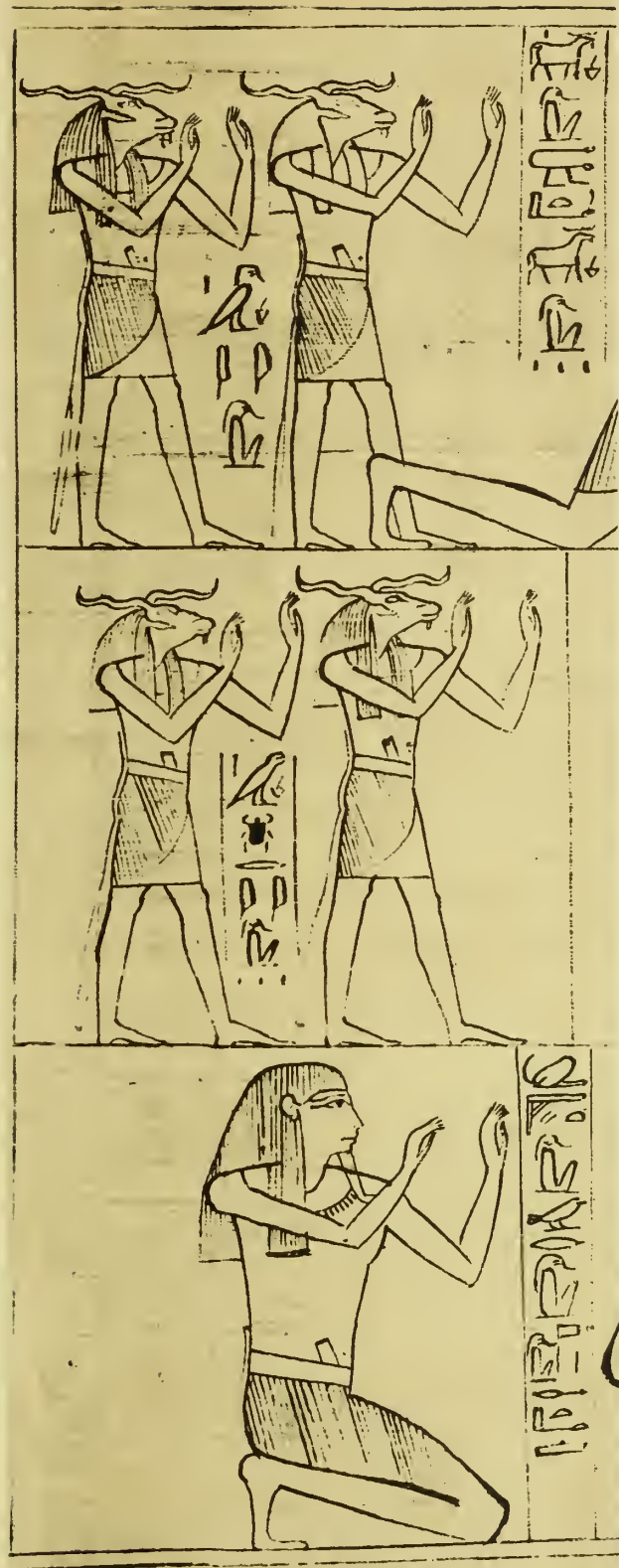








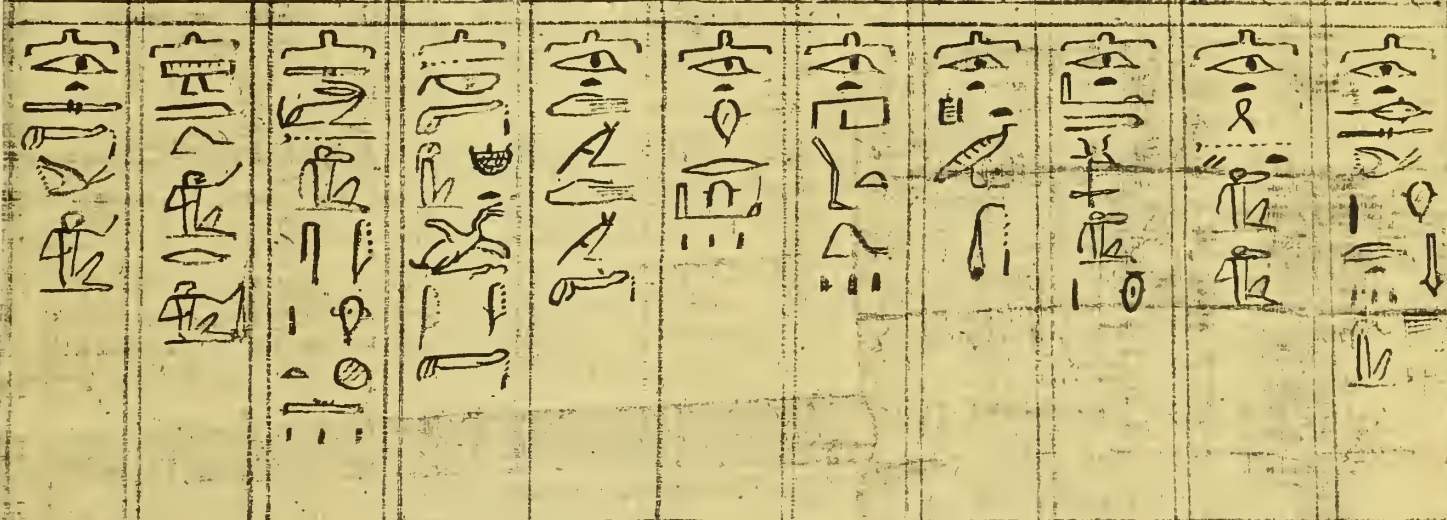
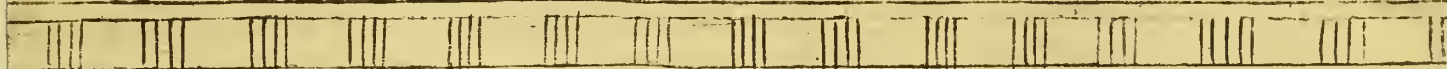
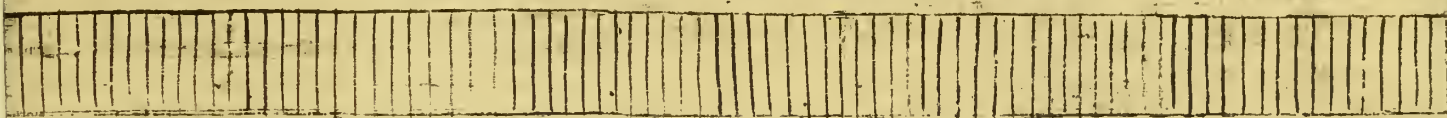
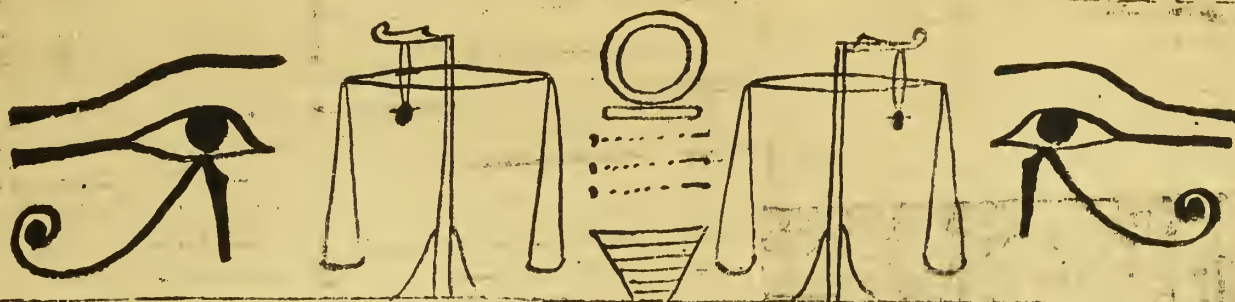


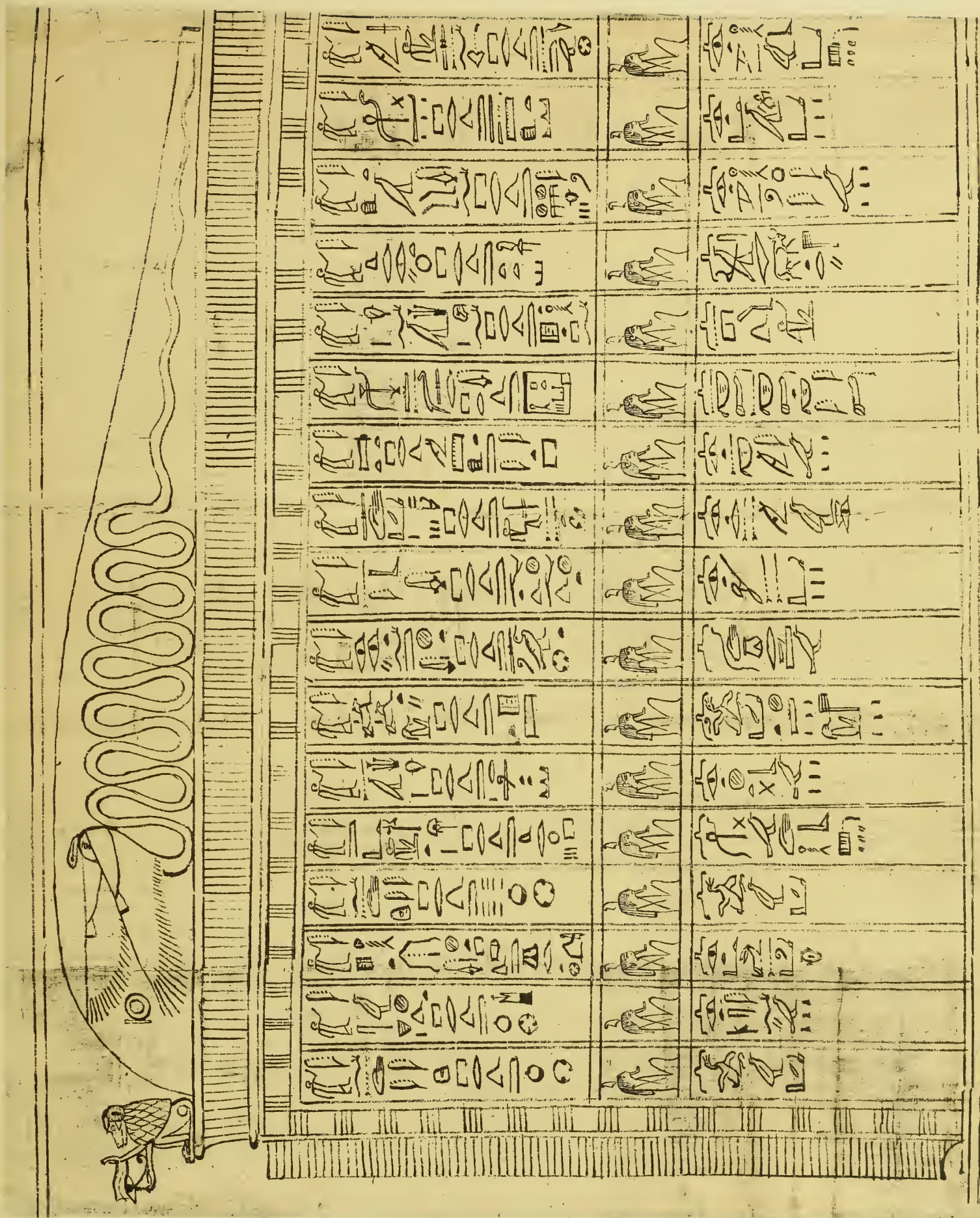












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ਦੀਪਿਕਾ ਮਹਾਰਾਜਾ ਅਤੇ ਪ੍ਰੋਫੈਸਰ ਡਾ. ਹਰਿਮਤ ਕੌਰ ਦੀ ਸਹਿਯੋਗਿਤ ਰਚਨਾ

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去公與馬王墓並列於中，其後為一山，其山名曰：馬王山。山上有古碑，碑文曰：

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥

ॐ नमो भगवते वासुदेवाय

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செவ்வாய் = கயரினில் சிவன் புகழைப் பாராட்டியதால் செவ்வாய்க்கு அப்பெயர்.

[illegible]

ॐ नमो भगवते वासुदेवाय । श्रीकृष्णाय नमः ।



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